Christian faith and life
v.19:4
Ap. 1915
EVEL ONE

Volume XIX. APRIL, 1915. Number 4.

The Bible Champion

(Continuing The Bible Student and Teacher)

JAY BENSON HAMILTON, D.D., *Editor*

shelve as Christian faith and life

CONTENTS

Our Herald Department 145, 146

The Arena

Miracles and the Supernatural, Rev. R. F. Coyle, D.D. 147
The Virgin Birth and the Divinity of Jesus, H. W. Magoun, Ph.D. Seventh Paper 153
Amateur Chronology, W. S. Auchincloss 157
The New Congregationalism, Rev. Edwin S. Carr, A.M., D.D.; Notes from a Pastor's Study 159

Bible Study

The Book of Ruth, Rev. J. J. Blythe, M.A., B.D. 167
A Romantic Hebrew Idyl, Prof. M. S. Terry, D.D. 169

The World Outlook

A Voice from the Far East, Rev. Malcolm C. Fenwick, Corea; Sceptical Criticism for the Young, "Journal of the Wesley Bible Union," England 172

Evangelism

A Revival Without a Revivalist, 1857-8 177

The Club

Infallibility, Bishop Quayle; Our Three Pillows, Bishop O. P. Fitzgerald 181

Editor's What Not

Boston and Harvard; A Popular Endowment: Double Up; The Campaign; Acephalic Critics; President Wilson's Sermon; Promise or Performance 183

The Library Table

Has the Church Collapsed?; Review of Edwin Davies Schoonmaker, "The Century," February, 1915 188

PUBLISHED BY

BIBLE LEAGUE OF NORTH AMERICA

317 EAST 118TH STREET, NEW YORK

Single Number, 10 Cents Yearly Subscription, $1.00

...ICATION OFFICE, 42 ALBANY ST., NEW BRUNSWICK, N. J.

...red at the New Brunswick, N. J., Post Office as second class mail matter.

ser. 3
v. 19:4
Ap. 1915

PACIFIC SCHOOL OF RELIGION

Bible League of North America

FORMERLY

THE AMERICAN BIBLE LEAGUE.

An Organization formed to promote a true Knowledge of the Bible and consequent Faith in its Divine Authority. Publishing The Bible Champion.

Officers

President
WILLIAM PHILLIPS HALL

Vice-Presidents

General Secretary
JAY BENSON HAMILTON, D.D.

Treasurer
RANDOLPH R. BEAM

The Bible Champion

Editor
JAY BENSON HAMILTON, D.D.

Associate Editors
DAVID JAMES BURRELL, D.D., LL.D.
MELVIN GROVE KYLE, D.D., LL.D.
WM. M. McPHEETERS, D.D., LL.D.
LUTHER T. TOWNSEND, D.D., LL.D.
G. FREDERICK WRIGHT, D.D., LL.D.

Directors

CHAS. R. BARNES, D.D. (Meth.) Hoboken, N. J.
D. H. BAUSLIN, D.D. (Luth.) Dean of Wittenberg Seminary, Springfield, Ohio.
O. F. BARTHOLOW, D.D. (Meth.) First Church, Mt. Vernon, N. Y.
RANDOLPH R. BEAM New York City.
GERARD BEEKMAN New York City.
DAVID J. BURRELL, D.D., LL.D., (Ref'd) Marble Collegiate Reformed Church, New York City.
HENRY A. BUTTZ, D.D., LL.D. (Meth.) Theological Seminary, Madison, N. J.
ARCH. F. CAMPBELL, D.D. (Meth.) Nostrand Ave. Church, Brooklyn, N. Y.
J. L. CAMPBELL, D.D. (Bapt.) First Church, Cambridge, Mass.
A. C. DIXON, D.D. (Bapt.) Metropolitan Temple, London, Eng.
CHAS. R. ERDMAN, D.D. (Pres.) Professor Theological Seminary, Princeton, N. J.
DANIEL S. GREGORY, D.D., LL.D. (Pres.) Formerly Editor "The Bible Student and Teacher," Martinsville, N. J.
J. A. GORDON, D.D. Los Angeles, Cal.
JAMES M. GRAY, D.D. (Ref. Epis.) Dean, Moody Bible Institute, Chicago, Ill.
WM. PHILLIPS HALL New York City.
JAY BENSON HAMILTON, D.D. Trinity M. E. Church, New York City.
WM. M. McPHEETERS, D.D., LL.D. (Presb.) Southern Presbyterian Theological Seminary, Columbia, S. C.
EDGAR Y. MULLINS, D.D., LL.D. (Bapt.) Southern Baptist Theological Seminary, Louisville, Ky.
L. W. MUNHALL, M.A., D.D. (Meth.) Germantown, Philadelphia, Pa.
FRANCIS L. PATTON, D.D., LL.D. (Presb.) Theological Seminary, Princeton, N. J.
J. B. REMENSNYDER, D.D., LL.D. (Luth.) Ex-President Lutheran General Synod, New York City.
WM. B. RILEY, D.D. (Bapt.) First Church, Minneapolis, Minn.
C. I. SCOFIELD, D.D. (Cong.) President, Scofield's Correspondence Bible School, New York City.
R. A. TORREY, D.D. (Cong.) Dean, Bible Institute, Los Angeles, Cal.
LUTHER T. TOWNSEND, D.D., LL.D. (Meth.) Formerly of Boston University, Brookline, Mass.
L. D. WATSON, D.D., LL.D. (Meth.) Brooklyn, N. Y.
REVERE F. WEIDNER, D.D., LL.D. (Luth.) President, Evangelical Lutheran Theological Seminary, Chicago, Ill.
GEO. FREDERICK WRIGHT, D.D., LL.D., (Cong.) Editor of "Bibliotheca Sacra," Oberlin, Ohio.

EXPIRATION—The time when each subscription to THE BIBLE CHAMPION expires will be found on the wrapper.

CHANGE OF ADDRESS—When a change of address is ordered, both the new and the old address must be given. The notice should be sent two weeks before the change is to take effect.

DISCONTINUANCE—As it has been found to be in accordance with the general desire, the magazine will be continued to subscribers unless notice is received to discontinue.

PRICE—Published Monthly at One Dollar a Year, in advance, sent postpaid to any part of the United States. Subscribers in Foreign Countries are requested to add 25 cents for postage. Ten cents a single copy.

REMITTANCE should be made payable to the Bible League of North America, and sent to 317 East 118th Street, New York.

REALITY OF THE DIVINE MOVEMENT IN ISRAEL

A Study of the Logical Sequences of the Divine Consistency

REV. G. HAUGHTON PORTER, M.A., S.T.D.

Highly commended by the leading men of the Methodist Church

"It is evidently the product of earnest and patient thought, and makes a worthy attempt to recover for theology the standing of a science. Formerly learned men recognized it as the mother and queen of sciences, because they held it was based upon principles and personalities, upon relationships and responsibilities, upon constitutions and covenants. . . . . God in His moral relation and beneficent will and law; man with reason, conscience and resposibility; sin, redemption, salvation; revelation, light and life! Such are the concepts and relations, sought out, reaffirmed and vindicated, by Dr. Porter in his profound treatise.

Upon them, as an impregnable foundation, he has built up his great conclusions: A primeval revelation, necessarily given to make possible the religion for which man, as a moral being, was created; a "Divine, supernatural movement in Israel, to preserve that revelation and convey it to the world of the Christian era; and, as a part and instrument of that Divine movement, an inspired record, begun in the Scriptures of the Old Testament and completed in those of the New."

REV. DR. CARMAN, *General Superintendent of the Methodist Church, Canada.*

230 pages, cloth, gilt, postpaid, $1.00

EGYPT TO CANAAN

Or, Lectures on the Spiritual Meanings of the Exodus

BY REV. A. H. TUTTLE, D.D.

Size, 12mo (5 x 7¾ inches). Pages, 286. Binding, cloth.

PRICE, NET, $1.00

"Such thinking . . . is good tonic. The author knows how to interpret the deep things of the Word so as to attract and instruct."—*Zion's Herald.*

"The volume teaches the spiritual meanings of the Exodus with unusual force and freshness."—*The Expository Times.*

"For clean and keen insight into moral values, for interpretation that gets close to the heart of things, and all in a style luminous, apt and compelling, the Doctor's latest volume cannot be too strongly recommended."—*Christian Advocate.*

Address,

BIBLE LEAGUE, 317 EAST 118th ST. NEW YORK CITY

Scientific Confirmations of Old Testament History

By G. FREDERICK WRIGHT, D.D., LL.D., F.G.S.A.

450 pages, 12mo. $2.00, net

"A second reading of this most timely and really beautifully written book has very greatly increased our admiration for it."—*Canadian Churchman.*

"For a long time to come every one who has to write upon the Deluge, or touch that wider subject of the attitude of the Old Testament to the phenomena of nature, will require to know what is written in this book."—*The Expository Times.*

"This volume bids fair to be recognized as the standard work on the important subject of Pentateuchal physics."—Professor G. MACLOSKIE in *The Princeton Theological Review.*

"No thoughtful mind—no sincere searcher for the truth—can give due consideration to the vast accumulation of scientific facts arranged by the author in this volume and fail to be confirmed in a belief of the accuracy of the historical statements of the Old Testament."—*The Churchman* (London).

Professor L. T. Townsend's Books

"Devoted to those inquiries which now agitate the thinking world."—*Radical.*

"The aim of these books, as is well known, has been to show the reasonableness of the Evangelical Christian doctrine. Persons sceptically inclined should, therefore, read them."—*Publisher's Announcement.*

All Books below may be ordered from the BIBLE LEAGUE Office.

Credo, Arena and Throne, God-man, Sword and Garment, Supernatural Factor in Revivals, Bible Theology and Modern Thought. The publisher's price for each of these books is $1.50. Arrangements are now made by which they can be secured at 75 cents, postage prepaid.

The following Lectures can be obtained at 10 cents each. One of the Number has reached a sale of 15,000 copies.

Doctrine of the Trinity (48 pages); New Theologies, Only Bubbles (64 pages); Collapse of Evolution (54 pages); End of the World, Biblical and Scientific Points of View (62 pages); Bible Inspiration, (108 pages).

The following Sermons at 8 cents each:

Final Judgment; The Disreputable Woman and her Conversion; Temptation; Righteous without Knowing It; God and the Nation; Penalty of Unrighteousness; More Unrighteousness; Paul's Cloak, or Consecration; God and the Islands of the Sea; Manifest Destiny; Esther, or the Wise Venture; John the Baptist, or the Ministry, Christ Approves.

Address,

BIBLE LEAGUE, 317 EAST 118th ST. NEW YORK CITY

The Bible Champion

Volume XIX. APRIL, 1915. Number 4.

THE ARENA

Miracles and the Supernatural.

Rev. R. F. Coyle, D.D.

You do not need to be told that in the minds of a good many people now-a-days there is a vast deal of doubt as to miracles and the supernatural. In multitudes of cases the doubt has crystalized into positive denial. Not so very long ago I heard the professor of philosophy in the University of California, speaking before a company of ministers, say: "We have taken leave of miraculism in every form." His statement of course referred to men of his way of thinking. Unfortunately the spirit to which he gave utterance permeates far too many of our institutions of learning. It runs through much of the Higher Criticism of the Holy Scriptures. It has become exceedingly dogmatic and presumes to declare *a priori* that there is no place for the supernatural in the universe of God.

So far as the New Testament is concerned let us accept the Sermon on the Mount and the Parables and the Golden Rule and all the writings of the apostles that inculcate reverence toward God and love toward man,—in one word let us cling to the ethical element and eliminate the miraculous and supernatural as belonging to an age of childish superstition. This attitude of mind is perhaps more common than we think.

And it is easy to understand how it has all come about. The pendulum of the human mind from age to age is forever swinging from one extreme to the other. Science has discovered the universal reign of law. It assures us that all things in heaven and earth, all stars, all worlds, that everything great and small is under the sway of laws which are absolutely unchangeable. In all directions, near and far, there is the most undeviating order, the most invariable sequence of cause and effect, and in a universe so ordered, a universe in which there is no shadow of turning, a miracle is an interloper, an impertinence, a break, a discordant note in the eternal harmony, which rational minds cannot accept for a moment.

And so the anti-supernaturalism of our time. the widespread antagonism to the miraculous, which is coloring so much of our modern thought, has come over from science. It is leading men to the most absurd extremes,—leading them in some instances to bar God out of his creation altogether. He built the great house; it is his from base to pinnacle, and they would close its doors against him. Nothing. they say, in effect, is allowed to operate in here but law, stern, inexorable, everlasting law.

If we pray, we cannot expect an answer. If any benefit comes to us at all from the exercise it must be wholly subjective, for it is unreasonable to look for answers to prayer in a universe governed by fixed laws. It is foolish to imagine that the whole frame-work of things is going to be disturbed to grant us our petitions. But it might be well for those who take this position to recall the words of Prof. Huxley. He says: "If the universe is governed by fixed laws it is no more unreasonable to look for answers to prayer than it is to look for an answer to the letter you write." We are parts of the universe and if it is governed by fixed and unalterable laws we are simply parts of a great machine and the answer to the letter is just as much a part of a great necessity as the writing of it.

But as a matter of fact the human mind *is* constantly acting upon law, modifying it, changing it, and setting it aside to suit its pleasure. We are learning that law is man's servant and not his master; and if man's why not God's? We know some of

the miracles of the modern world which science is working, miracles in the air, miracles in dealing with unseen forces; and if science can do all this, why should we limit the Son of God and make him less than science and say that his alleged miracles are incredible?

It certainly will not do in this age of the world dogmatically to affirm that miracles are impossible. Impossible is rather a dangerous word to use. The impossible of to-day becomes the reality of to-morrow. Mighty men are always meek and modest men. They do not rush into the morning paper to tell you of their marvelous discoveries which the next morning paper may knock in the head. Once the great La Place said that it is impossible that stones should fall out of the heavens upon the earth. Everybody knows now that they do so fall. Fragments of meteorites are found in almost every college cabinet. There is one in Lincoln Park, Chicago, two or three tons in weight. Only a few decades ago August Compte affirmed the impossibility of determining the chemical composition of any of the heavenly bodies. To-day we know what the sun and moon and stars are made of. Until recently everyone of us would have said that it is impossible to see through a solid oak plank or through the human body. To-day by means of the X-Ray we can see through inches of the hardest wood and behold every bone in the human frame. Only yesterday men were saying that it is impossible to build a dirigible air-ship. To-day men are doing it, and their Zeppelins have become one of the most dreadful agents of destruction known to warfare. Sometime ago Mr. Edison predicted that before long we would be able to breakfast in New York and sup in London. He is certainly a bold, rash, man who dares to say in these times of ours that this or that or the other thing is impossible. Perhaps Napoleon was right; perhaps impossible is a word found only in the dictionary of fools. At any rate it is no proof of unusual intellectual acumen to affirm that miracles are impossible.

That is easy. It is the path of least resistance. It requires infinitely less brains to rub a problem from the slate than to work it out. An eraser is a far simpler thing than hours and weeks of intense mental effort. And thousands of our sceptical friends are firm believers in the eraser method. Erase the New Testament miracles, blot them out,—that is easy. But to sit down and study the evidence and arrive at some sort of satisfactory opinion as to why they are there at all, and all woven into the same web with the life of Jesus, requires the hardest kind of intellectual effort. So that if any of us want to do the easy thing let us join the rationalists and use the eraser and wipe the miracles out.

Let us look into the assertion that the course of nature cannot be changed. In the course of nature the Chicago river emptied into Lake Michigan. But the engineers went to work, built a great canal, and now the Chicago river forms an outlet from Lake Michigan into the Mississippi river. In the course of nature black-berries are black. But Prof. Burbank goes to work and produces white blackberries. In the course of nature the thorny cactus is thorny, but the marvellous wizard of Santa Rosa has turned the course of nature upside down and given to the world a thornless cactus. It has come to be so common as to occasion little or no remark. In the course of nature the mountain stream makes a channel for itself and through that channel it runs for ages. But men come along after awhile and pipe that stream through the city and over the plains for purposes of irrigation and by and by the old time channel is forsaken.

The fact is that men are constantly changing the course of nature, by bringing their wills to bear upon it. They turn deserts into gardens, they make the wilderness blossom as the rose, they take land that has lain fallow and unproductive for thousands of years and make it beautiful with orchards and with fields of waving grain. See what they are doing in the Imperial Valley. In the course of nature water runs toward the sea. But for purposes of their own men force it into the highest buildings and compel it to run up hill in spite of the law of gravitation. Now if men can force nature to do what it never would do or could do if left to itself, it does not seem very wonderful to me that

the Son of God should so change the course of nature as to do the miracles recorded in the gospels.

But it is said that a miracle interferes with the uniformity of nature, and in the minds of some people anything that does that must be rejected as unreasonable and out of the question. But a miracle interferes with the uniformity of nature only as human action interferes with it. Neither the miracle nor the man violates the laws of nature, though they do bring about results which nature would never have brought about of itself. Here for example is a large clock with an iron pendulum resting upon a table. It keeps perfect time. But all at once, without anyone touching it, it begins to gain rapidly. It runs much too fast; and then, after an hour or so. it slows up and goes on as before. Now if we did not know the cause it would seem marvellous. We might even think it incredible. It would seem to imply some alteration in the laws of motion, or the force of gravity. But we know that a man can easily produce such a wonder as that by simply placing a large magnet under the table. The disturbing cause, in the case of the clock, was really not the magnet which always acts according to law; nor was it the hand which set it there; the disturbance was brought about by the action of the human will. It originated in the human brain. In the man's head there was something above nature, something supernatural, which, by using natural means, played havoc with the clock. So miracles are wrought by the action of God's will on matter or on mind, that is to say, by natural means supernaturally applied.

One of the mistakes men have made both in the church and out of it has been the assumption that a miracle is a violation of the laws of nature. It has led to absurd reasoning and absurd conclusions and stirred up a good deal of bad blood. Men have argued that the restoration of a dead man to life is a violation of the laws of nature. But how is it any more a violation of the laws of nature than the first bestowal of life *upon* dead matter? To make dead matter live, to make it unfold into trees and flowers and animals and pulsing human bodies is just as wonderful, to say the least, as to bring a dead man back again to conscious existence. If resurrections were as common as childbirths nobody would ever think of them as violations of natural law.

We should rid ourselves once for all of the notion that a miracle is a violation of the laws of nature. Personally I cannot conceive of the infinite Author of all law playing the role of an anarchist. I have no doubt that if we knew as much about the laws of nature as Jesus knew, if we could see over the whole field of nature as he did, we would see that every miracle he performed was in perfect harmony with law. We would see that for Him to walk upon the lake, or to multiply the bread, or to change the water into wine, or to heal the sick, or to raise the dead, was just as truly in accord with the laws of nature as the sailing of the aviator's air-ship through the sky. Men talk about the laws of nature, but how much do they know about them? How many of them are they familiar with? Not one, I suppose, in a thousand. They are simply on the outer edge of things, skirting the shores of a boundless continent, which they have never explored; and when one of supreme endowment, like Jesus, comes along and penetrates into the interior and does astounding things there, it will not do for men to reject them and rule them out of their thinking until at least they have gained a little more knowledge. Until they know all about the interior of that continent, it is measureless, not to say impudent presumption in them to say what can or what cannot be done there. In other words, no man has a right to say that a miracle is a violation of the laws of nature until he knows all those laws from the Alpha to the Omega.

Take if you please the virgin birth of Jesus, which is creating so much discussion and is so widely denied, even within the church itself, and the opposition to it arises from the mistaken notion that it is a violation of natural law and therefore must be ruled out. Those who discard it declare that it is out of line with all we know of physical law. Perhaps so, but what of the vast unexplored remainders of physical law about which we know noth-

ing? May not certain things be done there of which we have never dreamed as yet? The virgin birth we are told is repudiated by the science of biology. But that assertion is a little too fast. Prof. George J. Romanes, during the time when he was an agnostic, made this remarkable statement: "Even if a virgin has ever conceived," said he, "and borne a son, and even if such a fact in the human species has been unique, it would not betoken any breach of physiological continuity." Prof. Griffith-Jones of London, in his book entitled "The Ascent through Christ," says: "The laws of biology do not preclude such an occurence as this under consideration," i. e., the virgin birth of Jesus. He declares that the "mysterious fact of parthenogenesis," or birth from a virgin, "is widespread in the lower orders of nature." Peyton in his book called "The Three Greatest Forces in the World," affirms that the virgin birth is simply the exceptional operation of a natural law. So of the resurrection, so of the ascension. I believe they were events as thoroughly in accord with law as the upshooting of an oak from an acorn, or the rising of vapor toward the sky. God works behind the scenes, but always, I am sure, in perfect harmony with laws which he himself has enacted.

Let me take you to a switch on a great railway line. It is set in a certain way, so as to make a train run in a desired direction. You say that train can by no ordinary laws of mechanics go in any other direction, with that special setting of the switch; indeed, you declare that nothing is clearer, and besides you have actually seen a train going in said direction hundreds of times. Along comes the train and takes that special set of rails. Then another train comes in sight. You keep your eye on it alone, and you say it must go as the other did. Instead of that, however, it goes in an entirely different direction. Unseen by you, a man in yonder signal cabin has turned the switch. No law is violated, but a higher law is introduced, viz., the will of the railway company acting through its official. So a miracle, as I conceive it, instead of being a violation of law, is simply the introduction of a higher law, and that higher law may be the will of man or the will of God. We must not deny things for which we cannot give a reason. We must not strike out things which lie beyond the limits of our poor short-sighted vision, as being contrary to the few laws with which we are acquainted. When God's hand turns the switch it is infinite presumption for man to say, whether he be preacher or university professor, or out-and-out sceptic, that law has been violated.

Of course all of us recall Hume's argument. It has been so immensely overdone that it was worn threadbare long ago. The only fit place for it is in the lumber room of the exploded and the castaway. Yet strangely enough there are not a few who swear by it still. The Scotch philosopher's argument is, you remember, that we can only judge of the probability of anything, or the truthfulness of anything, by experience; and as it is contrary to experience for miracles to be true, but not contrary to experience for testimony to be false, the balance of probability must always be against the miracle. But it does not require very much intellectual acumen to see the fallacy of that reasoning.

Up to a few years ago all mankind had experience—experience hoary with age—as to how far it is possible to hear the human voice. They would have said with absolute assurance that they were right. Every man of them would have declared that the human voice can be heard only so many hundred yards. That was the universal, the age-long experience of the race. If anyone with a broader knowledge and a more accurate acquaintance with law had said, "It is possible for the human voice to be heard a thousand miles, or two thousand miles; it is possible for men to talk to one another across a State; it is possible for them to talk under miles and miles of water," those old-fogy devotees of experience would have replied, "It is absurd, it is madness, it is the ravings of lunacy, and contrary to all sense and reason." "But," says the man, "I have the most trustworthy testimony that it has been done; scores and scores have told me that they have actually talked and carried on conversation over a distance as great as that between Denver and New York," and

they make answer, "It is impossible, we cannot accept such testimony; testimony is often false; experience never." Before the revelations of the telephone and a thousand other wonders of our modern life, Hume's argument seems almost puerile.

The truth is that many of the things we are doing today would have been miracles to our fathers. If anyone had said forty years ago that men would soon be sending messages over the sea by wireless telegraphy, he would have been considered an unsafe person to be at large. But Marconi came and got hold of a law, never understood before, and behold the thing was done. If anyone had said, even when some of us were college students, that a great singer could store up her voice, put it away in a certain kind of instrument. and that she would be singing to the people long after her death, his mental balance would have been very seriously questioned. But Nordica is doing that very thing today. And in hundreds of years from now the great orators and statesmen and preachers of the present will be heard speaking by the generations then on the stage. So that experience is a mighty poor criterion or standard by which to measure possibility. The testimony of a few reliable experts who know what they are talking about is worth a thousand-fold more than all the experience of the un-informed, gathered from the four corners of the earth, and from all the centuries that are gone.

But it is said that all history is full of stories of the marvellous, stories full of childish and absurd superstitions. They are exceedingly common, and most numerous among the most ignorant. Dr. Jefferson of the Broadway Tabernacle, New York, touches upon this in a very suggestive and convincing way. Thus: "John says Jesus worked miracles; Tacitus says Vespasian worked miracles. As Tacitus was evidently mistaken, so John must have been mistaken also. This is a kind of argument which is common. Oh, the superficiality of men and women who imagine themselves to be wise. The Christain church has a Bible, and we are told that every religion has a Bible, and if every religion has a Bible, then, of course, all Bibles are alike. They are all good and all helpful, and our Bible differs in only minor points from the Bibles of the other religions of the world. That is the fashion of much of our modern reasoning. . . . . The same sort of reasoning is often heard from men who talk about the Trinity. The Christian religion has a Trinity, and so also, they say, has Buddhism, and so also had the old Egyptian religions, and so have many other religions. Of course the Trinities are all alike, and all of them to be discarded. But the man who tosses the doctrine of the Trinity as taught by the Christian church into a class along with the trinities of other religions, proves by his action that he knows nothing of the subject concerning which he is speaking. The doctrine of the Trinity as taught by the Christian church is not at all like any Trinity known to any other religion under heaven."

And Dr. Jefferson might have said much the same thing about the various alleged virgin births. Every intelligent man knows how often they are referred to by so-called rationalists in the church and out, to cast discredit upon the birth stories of our Lord as found in Matthew and Luke. But the truth is they can no more be compared or put in the same class than you can compare purity and impurity and write them down in the same category. The *names* of things may be alike but the differences of those things may be as wide apart as the poles. The miracles of the Middle ages are no more like the miracles of the gospel than midnight is like noonday, or a stagnant goose pond like a mountain rill. Those were wild crazy, fantastical, preposterous; these were as sane as Jesus was sane. Those sprang out of an uncontrolled fanaticism or out of a blind superstition; these gather about the unapproachable personality of the Son of God. We have a reasonable right to expect transcendent occurrences in connection with a wholly transcendent Person. There was no such person in the Middle ages; there was in the days when the gospel was given to the world. The miracles of that gospel are in every way worthy of Him who wrought them, and the very best of reasons can be given as to why they were necessary.

My own belief is that a miracle is no violation of law, but a deed wrought in exact harmony with laws that as yet lie beyond our human ken. I believe that the supernatural is that part of the natural which stretches away beyond the reach of our present vision, into a region in which Jesus was perfectly at home.

Fullerton, Cal.

PRESERVATION OF THE SCRIPTURES.

The *Presbyterian* of Dec. 16, 1843, contains an interesting account of a gathering of literary men at the house of Mr. Ambercrombie, in Scotland. A Scottish minister by the name of Buchanan, of Edinburgh, was present, and he relates the following incident:

"A gentleman present put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

"About two months after this meeting I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries? 'I remember it well, and have thought of it often, without being able to form an opinion or conjecture on the subject.' 'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writings of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said: 'There have I been busy for these two months searching for chapters, half chapters and sentences of the New Testament, and have marked down what I have found and where I found it, so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven or eleven verses, which satisfied me that I could discover them also. Now,' he said, 'here was a way in which God concealed or hid the treasure of his word, that Julian, the apostate emperor, and any other enemies of Christ who wished to extirpate the gospel from the world, never would have thought of; and, though they had, they never could have effected their destruction.'"

This was republished in the *Standard* of Jan. 8, 1876, and it is worthy of being republished again at this time. It shows the great and marvelous care that God has exercised over the gospel, which is his power unto salvation.—*Christian Standard.*

THE CREDULITY OF UNBELIEF.

Unbelievers are very believing people, in the sense that they are often very credulous and superstitious. They who believe the truth of God as revealed in his Word and believe in him as their Lord and Master are lifted out of the petty superstitions that blight and enslave. They are free from the power and darkness of Satan. They do not accept the foolish fads and frauds and fancies that frighten the prayerless and unspiritually minded. They do not tremble at signs and auguries and heathen portents and dreams. Their faith is in God in Jesus Christ, and, fearing him, there is nothing else and no one else to fear. The Christless, unsaved unbeliever is the prodigious believer. But he gets anxiety instead of comfort and strength and security. The Christian puts his faith in the sure word of promise and rests and is safe and is not afraid.—*The Herald and Presbyter.*

The Unitarian Society of Brunswick has decided to sell its church property to the town, provided it be used for educational purposes. It would be a most happy thing if every Unitarian church in the universe were sold for something other than present religious purposes.—*Western Recorder.*

Free Premium to every new subscriber to the BIBLE CHAMPION. "Constructive Studies in Matthew," by Dr. Daniel S. Gregory, formerly Secretary of The Bible League. 168 pages. Very valuable. Only one thousand left. One Dollar for the year and the Premium.

The Virgin Birth and the Divinity of Jesus.

H. W. Magoun, Ph.D.

Seventh Paper.

The virgin birth is not the only thing that has been assailed, in our day, in the house of its friends. The Bible itself has been so assailed, and men have actually prided themselves on their accomplishments in that direction. This may be said to have begun in France, in 1753, when an aged physician, who is charged with having been a debauchee, published certain conjectures of his own concerning Genesis, because he wished to account for its peculiarities in the use of the words Elohim and Jahveh. Their employment was such that it conflicted with the canons of French style, and that simple fact suggested an inquiry into the origin of the usage found.

At that time J. G. Eichhorn was an infant in arms. Twenty-seven years later, in 1780, having taken up the investigation, he incidentally invented the term "higher criticism," made quite a stir in Biblical circles, and formally opened the critical ball. Since then the dance has gone merrily on, learned theologians have joined in the waltz, ministers of various denominations have "balanced to partners" and "chasséd around the hall," and some have even done the tango in the effort to be up to date. For a time it seemed as though they would monopolize everything and fairly force the "wall-flowers" to dance with them; but the jig now appears to be nearly up. Textual criticism is slowly but surely undermining and destroying higher criticism, and the Massoretic Text is no longer a haven of rest for the dancers. Wiener and Dahse have already changed all that, and the end is not yet. The excitement will pass, and men will once more be sufficiently calm to look at things as they really are.

When the Bible is compared with other sacred books of the world, such as the Rig-Veda, the Zend-Avesta, the Buddhistical writings, the Koran, the Li Ki, the Shih King, the Yi King, and the Shu King, its superiority becomes more and more evident the deeper the investigator goes. Indeed, the marvelous character of the book, with its unity and diversity, its simplicity and depth, its biography and song, its authoritative precepts and convincing logic, and its fascinating history and unique religious teachings, gradually becomes so overwhelming that the reader is forced to the conclusion that this is what it claims to be—the Word of God. These things the critics have failed to see. They have chased words with so much vigor that they have had no time for ideas, to say nothing of religious meditation.

They have simply become obsessed with an evolutionary hypothesis which has rendered them blind and deaf to other considerations. Doubtless some things in the book have been misinterpreted or overdrawn; but, when all due allowance has been made for any possibilities of that sort, enough remains to fill any unprejudiced mind with wonder and amazement, and to destroy once for all the notion that the Bible is "just like any other book." In some respects it is; but that ignores its most salient features and denies its most important characteristics. No other book has ever done for men what it has done and is now doing, and no other book ever can. No other set of books ever can. In this it is unique, and unique it will remain.

Its character is such that it stamps the accusation of being a literary forgery as an impossibility; and even the men in the streets can recognize the fact, as many of them already have done. If the book is what the higher critics claim that it is, it must of necessity be a fraud; and yet it is the most powerful agent that can be found as a preventive for the preclusion of any and all fraudulent transactions. This is a well-known fact, and it cannot be a mere anomaly. If the book itself is a fraud, it is nothing short of a miracle; for that the Bible has the sort of influence that it does over men is thus made incomprehensible. If, on the contrary, it is what it claims to

be, a growth and product of the ages at the hands of men inspired of God, there is nothing whatever about it that need occasion wonder. It is merely what it normally should be under the conditions named, and it produces the results that ought to be expected.

But there is another peculiarity about the Bible. It contains remarkable forecasts of events that took place long after they were foretold. How did Daniel know, for instance, that the four kingdoms which he pictures (ii. 31-35) would be of diminishing value but increasing strength, as he represents them, and that the last one would finally go to pieces? Did he fail to characterize them correctly? How did Ezekiel know that the stones of Tyre, its timbers, and its dust would be laid in the midst of the waters (xxvi. 4, 12-14), as they were, literally, by Alexander the Great? How did he know that Sidon would survive but that its streets would flow with blood (xxviii. 20-23), as they have done repeatedly? And how did he know that Egypt, long the most glorious of nations, would ultimately be debased after her cities had suffered the most awful catastrophes (xxix. 13-16; xxx. 4-18), as has acutally happened?

Again, the Edomites, or Idumeans, have disappeared from the earth (Obadiah 18). How did that prophecy happen to come true? If Israel sinned, it was to suffer certain definite things (Levit. xxvi. 27-34). Did any of them fail to come to pass? Babylon, most magnificent of cities, was to be utterly desolate (Is. xiii. 19-22). Is it without significance that the time came when men actually doubted that such a city ever existed? All of these prophecies, and others like them, go into minute details in some particulars, and these details now fit the historical facts as we know them. Is it rational to assume that this is a matter of mere coincidence?

Efforts have been made to get rid of the prophetic element; but they are unavailing. Even the claims of a more recent date, for the writings themselves, than tradition has assigned to them are going to pieces as we come to know their history better. The Septuagint, or Greek version of the Old Testament, antedates our era, in its completed form, by at least two centuries. But that indicates a far greater age for the Hebrew Bible, since there would have been no occasion for the vast labor involved in translating and then copying by hand so large a work for extensive use, unless the Bible had come to be regarded, by those who used it, as a most important authority. But it was not only important:—it was also sacred, which can only mean that it was already very old in the year 280 B. C., when the Septuagint appears to have been begun. Where, then, did its authors get their information concerning events that were to take place as late as our own era, if not in our own day? And how did they happen to hit the nail squarely on the head in every instance?

Now, in the case of Israel, the results of disobedience, both immediate and remote, were foretold by Moses with astonishing detail (Levit. xxvi. 14-45; Deut. xxviii. 58-68); and they were fulfilled to the letter, even in the matter of Israelites becoming a drug in the slave markets of Egypt. That actually happened, apparently, in 135 A. D., when Hadrian finally dispersed the rebellious Jews. But the Jews were not to perish as a separate and distinct people (Lev. xxvi. 44-45), and they still retain their identity in various parts of the earth where they have been scattered. How are these things to be explained? Is it less rational to assume that the Bible is what it claims to be than it is to decide that these fulfilments of prophecy are to be accounted for on the supposition that the authors of the predictions have all chanced to be lucky enough to have uttered things that could be made to fit later events with exactness down to the last details?

Is the Bible just like any other book? Are the higher critics right in so declaring? Have they really any sort of a case? Careful comparisons by textual critics have already shown that many variations have occurred in the use of Elohim, Jahveh, and Elohim Jahveh, in the various versions of the Pentateuch, including Hebrew manuscripts that preceded the Massoretic Text as we now have it, and that stock phrases, such as those upon which the higher critics rely for differences in style, have occasionally been interpolated, not only in the ver-

sions so-called (the ancient translations), but also in the Massoretic Text itself. In other words, the foundations upon which the higher critics have built have no real existence, but are merely subjective notions of brilliant and ingenious men, whose judgment has been perverted by their intellectual pride.

Archæology is adding its testimony to that of the textual critics, and higher criticism is doomed. The Bible of tradition will yet be restored to us; but the attacks upon it will have wrought a useful purpose. Some things will be different, many will be better understood, certain "miracles" (not all) will be replaced by "mediate miracles," or "special providence" acting in conjunction with known forces of nature, God's messengers (the Hebrew reading) of death will be discovered to have been the germs of Bubonic plague rather than an angel sent from heaven, and some verses will be retranslated; but the general result will be a firm conviction that the reliability of Bible statements is beyond question, although it is possible to misunderstand and misinterpret them.

Now, this same book contains repeated references to Christ, and they begin in the oldest documents. The woman's seed (the Messiah) was to bruise the serpent's head (Gen. iii. 15); in Abram (through the Messiah) all the families of the earth were to be blessed (Gen. xii. 3); Messias, typified by Solomon, was to have dominion from sea to sea (Ps. lxxii. 8); he was to have pity on the poor, and all nations were to call him blessed (13, 17); he was not to remain in the abode of the dead (xvi. 10); his enemies were to be made his footstool (cx. 1); and he was to be priest forever after the order of Melchizedek (4). These are but a few of the things said of him, and they are of the obscure type at that; but they have been understood for many ages as having reference to him in a direct and positive way.

While they may be set aside with the help of the usual subterfuges, although they, with many others, including even more than the New Testament has recognized, were long understood and interpreted by the Jews as having reference to their Messiah king, who was to come in the fulness of time; there are plenty of others, especially in Isaiah, which cannot be so treated. Indeed, so explicit are his details and so minute are the resemblances between them and the facts of Christ's life and death, that Jewish rabbis actually warn their younger associates to beware of that prophet and not read him overmuch, lest they become apostates or *meshummads*.

The fact is that the whole Old Testament was understood by the Jews as foreshadowing a Messiah, and their hope was as marvelous as it was unique. As time passed they exaggerated the kingly features and forgot the heavenly ones, so that they were blinded to the true nature of the Kingdom that was to be set up and fill the whole earth (Dan. ii. 34 f., 44 f.); and they fondly imagined that they were to lord it over the rest of mankind, an idea that is not yet wholly eradicated from their inner consciousness. A spiritual kingdom, which should dominate the hearts of men,—the only thing really worth dominating,—was beyond their comprehension, and it is still. They understand a selfish mainspring in the lives of their fellows. An unselfish one is as yet something unbelievable and wholly Utopian, from their point of view.

The book of Daniel, just referred to, is not beloved of the critics. They would reduce it, in fact, to a pretty little story written to encourage the Jews in a time of stress, or, in other words, to a Palestinian forgery of the Maccabaean age, very much as they set aside many other parts of the Old Testament. The strongest point made by them relates to its position in the Hebrew canon. They forget, however, that the "prophets" were the men who dealt with the fate of Israel and its foes. That rules Daniel out, and the book is therefore where it belongs according to a Jewish viewpoint, since it is a "sacred writing" rather than one of the prophetic writings properly so called. It has nothing whatever to do with Israel as such, and it would have been better to have left it where it was rightly placed at the beginning. The change was simply a modern blunder.

Even their assumed Maccabaean date, which is supposed to explain some of the details in the prophetic utterances, fails to cover certain things. Messiah was to

be cut off, but not for himself, or (R. V.) and have nothing (ix. 26); and, in the same connection, the time itself was set. It was to be sixty-nine weeks, or periods of seven years each, from the commandment to rebuild Jerusalem to that event. Permission to build is not a command to do so, and that points to the decree of Artaxerxes given to Nehemiah (ii. 4-8) as the initial date. That was 446 B. C. Seven times sixty-nine gives 483 years; but, as Urquhart has clearly shown in his "Wonders of Prophecy" (p. 205), 483 prophetic Jewish years of 360 days each would amount to only 476 of our calendar years of 365¼ days each, which gives 30 A. D. as the date of the crucifixion and allows for the error of four years in our own chronology, quite after the approved fashion.

After making all possible allowances for coincidences and other contingencies, an irreducible minimum is left that cannot be disposed of by any of the makeshifts employed by the critics. What shall be done with it? Does it favor the critical view or the traditional one? And what if the traditional one should prove to be right? Accumulating evidence already shows that it ultimately will. What then? What will become of the "assured results of modern scholarship"? Will they continue to be "assured"?

Some of the prophecies were unquestionably fulfilled after they were uttered. No amount of squirming can possibly escape that conclusion, because the evidence is too general and too complex. Collusion in the ancient documents was impossible from the very nature of the circumstances, as is made apparent in the case of the Jewish Massoretic Text of the Pentateuch and the Samaritan version of the same thing; for the two are in substantial agreement in all but a few points, affecting certain matters in the ritual observances, although the separation occurred as early as 432 B. C., and the Jews thereafter had no dealings with the Samaritans. Do these fulfilled prophecies offer any consolation to those who aver that all the prophecies were written after the event had occurred?

But if some of them surely antedated the events, and all of them profess to have done so, what is the rational conclusion concerning those in dispute? Tradition supports the contention that they antedated the things foretold. Is tradition to be summarily discarded because certain modern scholars think it incumbent upon them to prove that the world never knew wisdom until they arrived to teach it? What was the origin of the tradition at the start? Was it pure buncombe? Was it a mixture of truth and falsehood? Was it anything but an effort to tell the truth? Have falsifications been added purposely? Is the present generation of agnostics and rationalists so superior to all preceding generations, in every domain of Biblical knowledge, that we must accept their dictum against any and every consideration? Or have they simply done as other men have done in other walks of life and put up a huge bluff in their own interest? That is an extremely easy thing to do when once a man has been blinded by his own conceit or imagined importance. And if that is really the case, are we not justified in "calling" their bluff?

The truth is that it has been "called" and called emphatically; but the critics are deaf and blind when anything that does not agree with their particular views appears, and they continue to make claims that are not only preposterous but are also positively ridiculous, in the light of the things already accomplished. The pity of it is that they actually catch so many men with the bait of their pretensions and then succeed in heading them off from reading any other kind of literature dealing with the subject!

No real alarm need be felt; for the Book has stood that sort of thing for many centuries. Men have arisen who boasted that they would demolish it, and some have even imagined that they have done so. The Book, however, keeps right on gaining in favor with all sorts and conditions of men, and it is multiplying its copies with amazing rapidity. It fits in with its avowed purpose, and it makes good wherever it is given a fair chance. What, then, do its references to Christ mean? Are they merely fortuitous, or are they, in reality,

significant? Do they tally with the facts, or do they violate them? And if they do so tally and such references are in keeping with a divine purpose to redeem men, can we close our eyes to the significance of the prophecies in their bearing on the question: "What was Jesus?"

(To be concluded)

Amateur Chronology.

W. S. Auchincloss.

The Christian knows that his Bible is true. He is not waiting for the spade of the archæologist to level the mounds of Assyria nor to receive a translation of the last tablet, for the confirmation of his belief. While he rejoices in the enthusiasm and painstaking labors of the investigator, he is perfectly sure, that the greater the progress, the more thoroughly will results confirm the statements of the Scriptures. Neither does his assurance rest on the skill of the linguist in translating ancient characters, nor on the knowledge of the mathematician, for showing that harmony exists between ancient chronologies. Although however, his mind is in perfect peace as regards the final outcome, he is ever anxious to brush aside statements that throw doubt on the truthfulness of any portion of the Divine Word: for instance, "Dated Events of the Old Testament" by Dr. Willis J. Beecher, and "Romance of Bible Chronology" by Dr. Anstey; written by men who have spent their lives in the defense of God's Word. Both authors take substantially the same ground, and both claim to have discovered a difference of 51 years between the chronology of the Bible and the chronology of the Assyrians. Since Dr. Anstey's work is the latest on the subject, we shall take the liberty of quoting from it. On page 196 the Doctor says:

"The Assyrian dates which precede the great gap B. C. 834-783 are all 51 years later. They are 51 years too recent."

In volume II, page 25, under the Assyrian date B. C. 783, we find the same statement in following panel form:

Blank of 51 Years in Chronology of Assyria.

This statement throws doubt on the Bible record. There is in reality *no appreciable difference,* and we propose to show where the trouble arose. Both authors made the mistake of locating Ezra's return to Jerusalem in the year B. C. 515, instead of in the year B. C. 458—a difference of 57 years—which error (representing the period mentioned in that panel) remained to plague them, with a final *shortage* of 51 years. They mistook the 7th year of Darius Hystaspes (B. C. 515) for the 7th year of Artaxerxes Longimanus (B. C. 458); unmindful of the Old Testament way of designating a descendant as a Son, or a Daughter, they took for granted that Ezra—the great grandson of the High Priest Seraiah—was his Son (Ezra vii. 1).

The succession in the office of the High Priesthood ran thus:

Seraiah—slain in B. C. 586.

his son

1st Generation — Jehozadak — during the Captivity.

his son

2nd Generation—Jeshua—with Zerubbabel, B. C. 521.

his son

3rd Generation—Joiakim—"in the days of Joiakim" (Neh. xii. 12).

his son

4th Generation—Eliashib—"built part of the wall," B. C. 445 (Neh. iii. 1, 20).

Eliashib was associated with Ezra

The Bible gives a list of names of those who came with Zerubbabel (Ezra ii. 2; Neh. chapters vii. and xii.); it also gives a list of those who served "in the day of Joiakim" (Neh. xii. 12); and finally, it mentions the names of those who were as-

sociated with Ezra, when he delivered his noted address (Neh. viii. 1).

To avoid confusion, one should remember that there are THREE Ezras in the Bible (1 Chron. iv. 17, the cousin of Caleb; then Neh. xii. 1, and finally Ezra vii. 1). To pretend that Ezra III brought his colony to Jerusalem in the year B. C. 515 (the same year in which Zerubbabel finished the Temple) would in effect make Ezra III the supplanter of Zerubbabel, and, in a word, crowd *Four Generations* into *One;* an utter impossibility.

As opposed to all this, we maintain that Ezra brought his colony to Jerusalem in the year B. C. 458, and that the events of the period cluster about said date. Not only is it necessary to remove this source of contention, by assigning the correct date to the life of Ezra; but looking forward to the discoveries of the future, it is extremely important to stand by other well ascertained periods, such as the 480 years of 1 Kings vi. 1, and the 240 years between first of Rehoboam and the sixth of Hezekiah. It will never do to allow an enlargement of the former until it covers 593 years, or permit the latter to become an *elastic* quantity ranging between 254 and 263 years. These divergencies will suffice to emphasize the importance of keeping Bible chronology correct, so that when additional light is thrown on the Bible by future explorations in Assyria, Shiloh, Jerusalem, Hebron and Egypt, we shall be in a position to welcome its coming.

CAP AND GOWN INGERSOLLS.

The Rev. Dr. Mark A. Matthews of Seattle, a member of the Executive Commission of the Presbyterian Church, declared in a sermon in Broadway Presbyterian Church, at 114th street, yesterday morning, that while there were no Robert Ingersolls outside of the churches today throwing stones from the sidewalk, "there are hundreds of Ingersolls in cap and gown, teaching in Presbyterian and other schools, and some of them preaching from Presbyterian pulpits."

Dr. Matthews is a member of a committee investigating Union Theological Seminary in this city, an institution not connected officially with any religious body, but alleged by some Presbyterians to have taken money to teach orthodox doctrines, and with that money now to be teaching a liberal one. Hence the effect of the utterances referred to by the member of the Seminary investigating committee.

"As evil doers, as destroyers of the faith, the real Ingersoll did not compare," said Dr. Matthews, "with the cap and gown liberals in our institutions. Not all are Presbyterians, but far too many claim to be. The weakness of the Protestant Churches today is the weakness of their leaders. What sort of witnesses are they, anyhow? They witness to the fact that they think this and that about the Incarnation, the Virgin Birth, the Resurrection, the Ascension.

"The world doesn't care what these caps and gowns think. Witnesses must know. The Presbyterian Church has need for teachers and preachers who know, and who will make others know, not merely think. What kind of testimony can men give who think they think? Who doubt they doubt?

"Europe is at war because of lack of real Christianity, because of too much liberal religion, too many cap and gown professors and preachers whose convictions are mere intellectual think sos. Liberal religion in Europe and America has failed, but real Christianity has not. Why is Unitarianism losing five per cent. a year, fifty per cent. a decade, and why are bodies that are really Christian growing as never before in years?

"I have on my book shelves scores of lives of Christ, some of them written by Presbyterians, that are intellectual and nothing more. I never read them. I wish I hadn't bought them. They were written by the cap and gown seminarians, who can neither proclaim Christ as He is, nor teach others to do so. The Presbyterian Church and others have the opportunity of their existence. America is the force and the forum. All the world is the audience. The world waits on us. But we must proclaim a Christ we know, not one we think, and we must live the life of a Christian, not one that tricks itself out in liberal garments."

The Presbyterian Church was one of the Protestant bodies that made largest gains in membership last year. Dr. Matthews is pastor of the largest single Presbyterian congregation. He is here all this week to attend, as member, sessions of various governing bodies of his church.—*New York Sun.*

The New Congregationalism

Edwin S. Carr, A.M., D.D.

ARE CONGREGATIONALISTS BECOMING UNITARIAN?

It may be well to have in mind the method by which, a century ago, Congregational churches became Unitarian. It was not by any organized and concerted movement on the part of the liberal churches, resolving to separate themselves from the conservative element. But early in the nineteenth century the conservative element discovered that the churches, particularly around Boston, were dominated by Unitarian influence. Hence the conservatives forced a separation in the interest of purity of doctrine. I quote from the article on "Unitarian" in a popular cyclopedia:

"Harvard college strongly favored the Unitarian course; the president and fellows chose for professor of divinity (theology), 1805, Dr. Henry Ware, a confessed Unitarian. The churches in Boston and vicinity felt the influence of Harvard, and many became Unitarian; but in other regions of New England the changes were only few and scattering. The change was in many cases facilitated by the fact that the law of Massachusetts gave right of rating in a 'parish' to members of the congregation as well as to members of the church (or communicants). The parish, having the power to vote in settling a minister, and having also legal control of all funds and property, in many cases acted irrespective of the church in transferring the whole property and corporate existence of the institution."

The election of Dr. Ware to the chair of theology at Harvard is commonly regarded as the big opening gun of the Unitarian controversy in New England.

Of late years there has been much gossip and comment in church circles as to the prevalence of Unitarian opinion among Congregationalists. It is said the literature of the Congregational Sunday School and Publishing Society is favorable to the new theology. It is noticeable in this connection that in the *Pilgrim Teacher*, Dr. Forbush suggests Gordon's "Religion and Miracle" as an excellent book for Sunday-school classes of high school age. At the last State convention of the Illinois Endeavor Society there was much quiet discussion as to why the Endeavor work in Father Clarke's own denomination seemed to be losing ground, both as to numbers and spirituality. It was commonly attributed to the influence of the new theology. It was said that the New England Congregational churches are essentially Unitarian, and our western churches are rapidly drifting that way. It is also held by many that the new creed adopted by the national council at Kansas City in 1913 distinctly commits the denomination to the new theology, and is a long step towards Unitarianism. The witticism which Macauley records in relation to the rise of Arminianism in England may be apropos: "A divine of that age, who was asked by a simple country gentleman what the Arminians held, answered, with as much truth as wit, that they held all the best bishoprics and deaneries in England."

In this paper I desire to call attention to two outstanding facts: 1. That Andover Seminary is now affiliated with Harvard University. 2. That last October, Dr. Edward C. Moore, professor of theology at Harvard, was elected president of the American Board of Commissioners for Foreign Missions—our Congregational Foreign Missionary Society.

When Harvard was lost to Congregational orthodoxy in 1805, a school was necessary for the education of orthodox ministers. The result was the establishment of Andover Seminary in 1808—"to provide for the church a learned, orthodox and pious ministry." The conservative Congregationalists of New England, in a panic because of the loss of Harvard and their leading churches and ministers, rallied to the support of Andover, and a liberal endowment was provided, amounting to over $1,000,000.

It was in this situation that the scheme was devised to make the war on Harvard Unitarianism relentless and eternal. A creed was prepared, of the most extreme type of orthodox Calvinism, and every professor was not only required to assent to it when elected to his chair, but was further required, every five years during his connection with the seminary, to renew this assert, to promise to faithfully teach to his students doctrines in harmony with the creed. This is the institution of which Colonel Ingersoll used to say: "Its professors swear every five years that they have learned nothing in the past five years, and pledge themselves to learn nothing for the next five." The scheme may have its humorous aspects, but it was adopted in all seriousness by the dead-in-earnest people who founded Andover Seminary and, out of their comparative poverty, endowed it liberally as the future Gibraltar of orthodoxy. This institution is now moved to Cambridge and affiliated with Harvard University, and its professors are teaching the most advanced type of the new theology. The courts decided, on grounds mysterious to the plain man, that the professors could disregard the seminary creed and still retain their chairs. And so these men are affiliated with the university and teaching essentially the doctrine which Andover Seminary was established to oppose, and the million-dollar endowment is supporting what would have seemed to the founders the most damnable heresy!

And, mark you, these are the men who have the nerve to assert as the central principle of their teaching, "Not doctrine, but life; not speculative opinion, but righteous character." These men have a right to believe and teach the new theology; can they, as honest men, do so while supported by endowment given to oppose it?

A great Christian nation, to which America is indebted for the principles of the new theology, is being denounced even by heathen Japan because, under stress of military necessity, it declares a treaty to be "a piece of paper." Shall our Andover professors, enlightening the western world with the torch of the new theology, for a bribe of a million-dollar endowment, declare that a creed to which they have solemnly subscribed is a "piece of paper"?

The question would naturally arise in the mind of the plain man, "Is there enough difference between the teachings of Andover Seminary and those of Harvard Divinity School to justify the maintenance of two schools in the same locality?" Harvard repudiates miracle, the myth of the divine and sinless Christ and all the rest. Andover stands in general with Gordon, repudiates miracle, and then shows its loyalty to its ancient and orthodox creed by believing in a miraculous incarnation. It is some job to pull off a sleight of hand stunt of this sort with a keen-eyed gentleman like Professor Emerton lecturing on the same campus. The Andover professors, however, are working away loyally at the job, and they have plenty of time. There is no hurry about getting through, as long as the million-dollar endowment lasts.

The Unitarian controversy reached the acute stage a century ago, when a Unitarian was elected professor of theology at Harvard. Now a Harvard professor of theology is chosen president of the American Board of Commissioners for Foreign Missions, our most impressive and conspicuous Congregational institution, with an annual income of over a million, and whose churches, schools and mission stations belt the globe. The board was organized in 1810, when orthodox Congregationalism was losing or had lost its great men and its great churches. A group of young men at the Haystack prayer meeting were called by the Spirit to the foreign missionary field. Did you ever know this to happen in a Unitarian church? Under the pressure of this divine call the orthodox Congregational churches of New England, in their weakness and poverty, inaugurated this foreign missionary work. Their prayers were heard and their gifts multiplied, and now the work fills the earth. Unitarianism never established a foreign missionary station nor sent out a foreign missionary; but now when the American Board has become a great and going and successful institution, Harvard is willing to furnish a president to administer the plant. And so history would seem to repeat itself. A hundred years ago

Harvard College and the leading churches of New England, built by the privations and struggles of the Puritan fathers, were coolly appropriated by the Unitarian party, and their orthodox possessors turned out in the cold. Colonel Ingersoll used to say the two essential principles of the democratic party were grand and petit larceny. The two instances mentioned above would seem to indicate that our Unitarian friends are especially interested in the first democratic principle.

Are Congregationalists becoming Unitarian? Surely it is a far cry from the Congregational situation in New England in the early nineteenth century to the conditions of today. No sacrifices were too great that young men might be sent to Andover and equipped to fight heresy at home or to carry a pure gospel abroad; the children were depriving themselves of sugar and butter that they might save pennies for the American Board. Imagine one of the fathers returning in spirit, attending the annual meeting of the American Board, and seeing in the chair the Harvard professor of theology! Would not his indignation and horror find expression in the picturesque and vigorous imagery of the olden days: "It is anti-Christ seated in the most holy place!"

It may be said, however, that the glory of Harvard Divinity School is that it is undenominational. Its professors are free from creedal and denominational restrictions, and so are supposed to search for the truth with unbiased mind, and to bring to their pupils the fresh results of original research. This sounds like a good theory; the curious fact is that these results are never orthodox. The year I was a student at Harvard Divinity School I was advised by the librarian to take some courses under the church historian, Dr. Emerton, because his attitude in research was not that of a theological professor committeed to a creed, but rather that of the open-minded student. Any citizen of Peoria can get the results of Emerton's open-minded research by stepping into the public library and examining his recent work, "Unitarian Thought." It is the extreme expression of Unitarian opinion. Ask the librarian for the orthodox books which have reached the world as the result of unbiased research in Harvard's undenominational divinity school. With a smile for your simplicity, he will inform you there are none.

The cultured New Englander of today is a curious combination of ancestral traits. Congregational clergymen have been the dominant influence in the intellectual and religious life of that section, hence the romanticism of Nathaniel Hawthorne and the mysticism of Ralph Waldo Emerson. Yet even in such men we note in large measure what is known the world over as the marked peculiarity of the Yankee—shrewd, practical, common sense. Read Emerson's Essays with this in mind. Here is not merely the visionary mystic, but a man with his feet on the ground, and the keenest eye for fact and the keenest insight into character. It is such men who have controlled the Unitarian organization for the past century. We know them as students, authors, world-famous leaders in science, literature and philosophy; there is another side to their character—shrewd, practical, unsurpassed in the gifts of executive and politician. Regardless of the blandishments of modern denominational courtesy, these men are fully aware there is a life and death battle on between orthodoxy and liberalism, and they do not sleep on guard. Consider the case of the gifted young Scotchman, George A. Gordon. He is stamped with the Harvard brand, and when the leading orthodox Congregational church of Boston, the Old South, wants a minister to convert Unitarians, President Eliot suggests "his favorite pupil," and the church unanimously calls him!

President Eliot's son, Rev. Samuel Eliot, is the most conspicuous figure and the most influential official today among the clergy of the Unitarian churches. His recent work on "Heralds of Liberal Thought," which is in the Peoria library, is valuable reading in this connection. It gives the life-story of the leading Unitarian ministers of the past 150 years. A century ago it was the custom to settle a young minister over a church, where he remained for life, be it 30 or 50 years. In most cases discussed by Dr. Samuel Eliot the minister is

liberal or Unitarian when he begins his ministry; yet he accepts a call to an orthodox church, and uses his influence to draw it into the Unitarian fellowship. His people are not informed as to his real opinions, controversial theological topics are avoided in his preaching; the emphasis is put on practical works of morality and philanthropy; and so the church membership is prepared for Unitarianism. The morality of this method is nowhere called in question by Dr. Eliot; on the contrary, these men are presented as ideal Christian pastors and Christian men. Paul has a poor opinion of those who do evil that good may come; there has been much denunciation in the past of the treacherous tricks of the Jesuits. Is it not singular to find this long line of Unitarian Jesuits held up to admiration by Dr. Samuel Eliot, the bright consummate flower of Unitarian culture, which insists that creed is of no consequence, but only morality! A lady once came to D. L. Moody for spiritual advice. She said: "I have an unfortunate habit of exaggeration." "Are you determined, madam," he demanded, "by the grace of God, to repent of and abandon this sin of lying?" It might help our Unitarian friends, in dealing with their easily besetting sin, to apply the Moody method and call it just plain church-stealing.

It is not necessary, however, to assume that the Unitarian Jesuit, any more than the Catholic Jesuit of the past, is a conscious hypocrite. The Harvard of today should be studied as the extreme reaction from the Salem of the witch-hanging period. From the religious point of view our present day Harvard is the crater of an extinct volcano. Harvard is the Miss Flora Wiggins of the religious world; she was up against the extremes of Puritan fanaticism so long she hasn't got a single religious thrill left in her system. To destroy confidence in sacred Scripture does not impress the Unitarian as a very serious matter, for in the background of his consciousness lies the fact that his forefathers took the Bible much too seriously. Did not they hang witches in Salem because they read in Exodus, "Thou shalt not suffer a witch to live?" The orthodox believer cries in alarm: "You repudiate the foundations of the Christian faith; humanity will relapse into barbarism!" The Unitarian reply, possibly subconscious, would run: "New England has been cursed by too much religion; and is there not still enough of fanatical phariaism extant?" The case of the present Harvard generation is that of the man who never goes to church because his father compelled him, as a boy, to attend regularly. As the philosophy of Harvard is predominantly Hegelian, it may be well to suggest the application of the Hegelian dialectical method to the religious question. Assuming the Salem witchcraft situation as thesis, the present Harvard liberalism as the antithesis, would not the movement of progress now be towards the synthesis of a rational yet sound and Scriptural Christian theology?

What is the principal on which professors are selected to serve on the faculty of the Harvard Divinity School? It may be described as the near-orthodox principle. When Tammany puts up a candidate, one is selected who is as good a man as Murphy can control—it may be characterized as the near decent principle. A man who has been prominent in an orthodox denomination, but who is too liberal to be comfortable there, or perhaps leaves it under theological fire—here is likely material for a Harvard Divinity professor. Professor Toy had trouble with the southern Baptists; he has made a good Harvard professor of Old Testament literature. Prof. John E. Russell left Yale Divinity School and went to the chair of philosophy at Williams College, being more liberal than Dr. Fisher of Yale on the miracle question. Russell was acting professor of theology at Harvard the year I was there. Dr. Edward C. Moore was trained theologically at Union Seminary, an institution so liberal as to be under the ban of the Presbyterian general assembly; then spent two years in Germany. His published works exhibit the extreme of advanced opinion. If you make inquiries among people who know as to the position of Dr. Moore you will probably be told he is "progressive but evangelical." If you wish to inform yourself at first hand on this point go to a library and inquire

for the *American Journal of Theology* for January, 1912. The first article is by Dr. Moore. "Modern Liberalism and That of the Eighteenth Century." This defines Dr. Moore's position. He believes that the present teachings of Harvard Divinity School represent the culmination, as to theory and practice of the Christian thought of twenty centuries. His liberal opinions, however, were no bar to service in the pulpit of a prominent orthodox Congregational church; and so he earned promotion to the chair of theology at Harvard, and to the presidency of the American Board.

Are Congregationalists becoming Unitarian? With these few remarks I pass the question on to you, my beloved Congregational reader.

Shall we ever have again a period of serious theological controversy? Is not the predominant interest of the modern church moral and practical, so that merely speculative problems can never have a large place in the religious life of the future? We have had a veritable Niagara of fine literature during the past generation, conclusively proving that the eternal reign of peace was begun; and now the most tremendous war of history is raging. It was the Prince of Peace who said: "Think not I came to send peace on the earth; I came not to send peace, but a sword." And again: "He that hath none, let him sell his cloak and buy a sword." The prophetic heralds of reform in the church are three —a Savanarola, an Erasmus, a Luther. The Savanarola is a voice, and cries: "The church will be scourged, then regenerated, and that quickly." The Erasmus is a torch to expose the errors and iniquities of the existing system. The Luther is a mighty sword, to smite and spare not. When this order of prophets appears in our modern Christian world, the curtain will rise on the most tremendous religious war of history.

The *Peoria Star,* Ill., by whose courtesy we are permitted to give our readers this paper, accompanies it with the following editorial:

THE NEW THEOLOGY.

A Chillicothe Congregational Minister Discusses Live Theological Issues.

The Star has always been conspicuous in support of every practical scheme for moral uplift. We have recognized, however, as must be the case with every student of life and history, that moral reform can be thorough and permanent only when based upon and inspired by earnest conviction. That religious conviction which has been the foundation of moral reform in the past has been largely associated with the doctrines of so-called orthodox Christianity. A school of theological thinkers has arisen of late who, from the standpoint of the conservative, threaten to destroy faith in the Christian scriptures and subvert the foundations of the church. Adherents of the so-called "New Theology" are found in all evangelical denominations, but its conspicuous representatives are Congregational. Because of their practical bearings, as well as their theoretical interest, it is apparent that the matters at issue between the old and new theology may be profitably discussed, in a popular way, in *The Star.* We have in the vicinity of Peoria a Congregational clergyman who has given much time and study to these problems, and is qualified to discuss them clearly and effectively. Rev. Edwin S. Carr of Chillicothe, is a graduate of Knox College and of Yale Divinity School. He took courses in philosophy and theology at Heidelberg and Berlin, and later held a fellowship in the Harvard Divinity School, receiving the degree of A. M. from Harvard University. He has been honored by his alma mater with the degree of doctor of divinity. His most ambitious work was published in book form in 1895 by the Pilgrim Press, "The Development of Modern Religious Thought, Especially in Germany." While conservative in his general position, he discusses the views of opponents with courtesy and candor.

THE CRISIS IN CONGREGATIONALISM.

The Bible Champion has certainly done a good work in its recent exposé of Uni-

tarian tendencies in Congregationalism. The work of "liberalizing" our denomination has been pushed so quietly and cleverly that the mass of our members have no conception of the tremendous power of the New Theology party. The quiet and clever manner in which this has been done is suggestively illustrated in the measures taken to conceal from the people the fact that the new president of the American Board of Commissioners for Foreign Missions is professor of theology in Harvard Divinity School. Our liberal leaders seem really to fear that, if this fact is known, some one may protest against this insult to the conservative sentiment of our churches. The plan seems to be to keep the people in ignorance as to who Moore is, until he has such firm control of the American Board machinery that he cannot be ousted. I was talking recently with a friend from Galesburg, Ill. He is pastor of the Galesburg Presbyterian Church, and a trustee of Knox College. Dr. Moore had just been in Galesburg on his western tour. This minister heard Moore introduced at the Galesburg meeting, heard him speak, and met him socially; yet he never heard a word or a hint as to Moore's position at Harvard, and did not know he was professor of theology! Why this strange and absolutely unparalleled reticence in relation to the past history of a man elected to high office? When the *Missionary Herald* reported the Detroit meeting it merely said of the election of Professor Moore: "Rev. Edward C. Moore of Cambridge was chosen president."

It is suggestive, also, to note the personnel of the committee which nominated Dr. Moore at Detroit. Its chairman was President Henry C. King, of Oberlin College. I have been curious to know how it came to pass that the successor of President Charles G. Finney appeared as a supporter of a Harvard Divinity man for one of the most responsible offices in our denomination. I recently wrote President King, inquiring if it was wise or necessary to shock the conservative sentiment of our churches by the choice of Moore. I quote from Dr. King's reply: "I am not aware that Edward C. Moore is particularly unorthodox. The officers of the Board felt that it would be very difficult indeed to get one who could devote himself more effectively to the work of the Board than Dr. Moore could, and it was on this general ground that he was nominated."

Here is to me a very significant letter. The gist of my question, whether Dr. Moore is loyal to essential Christian truth, is evasively disposed of in a single line: President King is "not aware that Dr. Moore is particularly unorthodox."

King, in fact, casts the question aside contemptuously, as of no consequence; Moore is a good clerical and executive officer, and that's all that interests President King. Oberlin College is what it is, because of unswerving loyalty in the past to fundamental spiritual truth. A century ago the orthodox Congregationalists awoke to the gravity of the situation when it was discovered that Harvard was Unitarian. Would it tend, now, to arouse our sleeping churches, if it were discovered that Oberlin has become Unitarian?

President King suggests that the attitude of the president of the American Board toward essential Christian truth is of no particular consequence. Here is emphasized the "newness" of the New Theology, and here appears the logical outcome of the "Social Gospel" which has been so conspicuous in the policy of the American Board for the past generation. I believe as thoroughly as any man in carrying schools, hospitals, and other institutions of western civilization to the heathen nations; but these have been, and should ever be, absolutely subordinate to the spiritual truth in Christ. Harvard is known in every heathen land as the center of the infidelity which the American Board has been fighting during its entire existence. The placing of Moore at the head of this society will be regarded in every heathen land as a betrayal and a repudiation of every essential Christian truth which its missionaries have ever preached.

The title of this article reads, "The Crisis in Congregationalism." The conservative element in our Congregational churches has for the past generation watched the growing power of extreme liberalism among us with this question in mind: "When will our

people rebel against the arrogant dictation of our ruling liberal oligarchy?" Has not the time come now, if it ever is to come? Our associations meet usually in April and our State conferences in May. Will any protests be heard in these bodies against the election of Professor Moore No votes of approval are desired by the friends of Dr. Moore; silent acquiescence will serve every purpose. Will the conspiracy of silence as to Moore's position at Harvard succeed? Not a line has appeared in *The Congregationalist* or *The Advance*, so far as I know, to inform the people on this point. If you have any thought, my brother, of making a protest, expect to be denounced as a reactionary and a disturber; expect to hear the cry so useful to liberalism in the past, "Why waste precious time in abstruse speculation when souls are dying?" And remember, my brother, that all these enemies of our sacred heritage of Congregational truth want of you is for you to keep still. And remember that if the liberals can say, after the meetings of the local and State associations this spring, that there is no decided protest against Moore, the American Board will take its place beside Andover Seminary as an annex to Harvard Divinity School, representing a "Social Gospel," from which all elements of substantial Christian truth will soon vanish forever.

SOMETHING "TURRIBLE!"

The treatment by the editor of the BIBLE CHAMPION, in the February and March numbers, of "The New Congregationalism," was something "turrible." A good many feelings were hurt.

The present writer united with a Congregational church upon confession of faith more than fifty years ago. Later he became connected with another communion, not through conviction at the time, but by force of circumstances, in which communion, however, he has been content to remain. He loves Congregationalism, and it pains him to hear anything said against it, i. e., the kind he knew a half-century back. But what has become of it? Is there another kind? Has the Old developed into something New? Or does the Old yet remain, i. e., somewhat, more or less, in the background, while the New has usurped the stage, particularly the forefront of it, and scintillates resplendent in the lime-light?

In a city in a certain western State we wot of, were two clergymen, near neighbors, the one a Congregational liberal, the other was not. The first, in friendly badinage, used to decorate the other with such complimentary titles as "back number," "moss back," and ornament his theology with the picturesque labels, "narrow," "hide bound," and the like. The pastorate of the radical was short, his church rapidly going down the steeps to a moribund condition; the pastorate of the conservative was long, his church going on from strength to strength, sometimes over a hundred members being received in a year. After some years of absence, the aforetime new-theology brother returned, and upon his remarking that he had been engaged in evangelistic work with the Chapman contingent, the eyebrows of the other arched in interrogation, and the confession came: "My theology would not work. I have gone back to the old views I used to abuse you for holding," etc., etc.; and he added some observations about his former sympathetic theological confreres that were decidedly more curt than courteous. In fact he said—I think he said nine-tenths, but to be on the safe side we will scale it down to three-fourths—of the ministers of his denomination, west of a certain great river, were Unitarians!

The scene changes from the Rocky Mountain region to New England.

Before me lies a letter, from which I quote, received from a Congregational clergyman after a ministry of 40 years. His father before him was a minister 36 years, and his grandfather 70 years. They were all of the straight, orthodox, evangelical type. After speaking of some matters of mutual interest to us both, he says:

"Now as to Theology. I have lived to see Congregational churches ruined and being ruined. Our Congregational theological seminaries are all of them more or less rotten. There, men who are teaching stu-

dents, are teaching them that belief in miracles—in the resurrection of Christ, etc.—is not essential. Such men as Professor Vernon and Lyman Abbott are the shapers of thought.

"My church had near one hundred years of evangelical preaching, and now to follow me, they have a man who is really a Unitarian except in courage to own it. I told them before I left they could be imposed upon, because now-a-days children are not taught doctrine. If a man is pleasant, and organizes foot-ball, etc., with the children, and talks soft things, people don't know or care whether he is loyal to Christ or not. In fact, it is Unitarianism pure and simple. In our average churches I can preach from the book of 'Hezekiah,' and they won't see any trouble, but if I should draw a comparison from some rule in 'pedro,' 'bridge whist,' '500,' and make a mistake of a hair's breadth, they would trip me in a second.

"We ruined ourselves years ago. At ordinations the rule was, 'He is not exactly sound, but he has such *a good spirit* that we better ordain him, and we think he will come out all right.' It was the old folly of a girl marrying a man to reform him. And now the camel, being in the tent, tells us to get out. But the amazing thing is the manner in which assault is made upon logic with intent to kill. They tell us what a 'precious book' the Bible is, and then make it a bundle of legends. They exalt Christ, and then make him a person who pretended to work miracles, which he either knew were a fake, which makes him a deceiver, or else did *not* know, in which case he was as ignorant as the rest of the people.

"And last of all, I charge them with lack of courage and with dishonesty in not ranging themselves with the Unitarians where they belong. What discourages me is the manner in which ministers who are sound, treat the matter, as if it did not matter much one way or the other. It is the old story—the South drilling men while the North slept. I have no doubt about the final result, but meanwhile—what?"

Far, very far, be it from me to bring a railing accusation against any one. This, let it be noted, is Congregational testimony concerning themselves. Let them take it for just what it is worth, and—profit by it. Drastic doses are sometimes healthful.

There was "hurt," indeed, but it was not in what the editor himself did, but in the self-superinduced denominational condition that made his treatment possible, and not only made it possible but positively called for, for saving health's sake.

In the large interdenominatianal meeting of clergymen and laymen in Washington to determine whether Billy Sunday should be invited to conduct an evangelistic campaign in the Capital city, the hottest speech against it was by a Congregationalist clergyman, and the most flaming speech in favor of it was by a Congregationalist clergyman, too. Billy is to be invited. Evidently there is Congregationalism and congregationalism, and this writer knows where he would put the big C.

"No man also having drunk Old wine straightway desireth New, for he saith, the Old is better" (Luke v. 39).

Notes from a Pastor's Study, B—.

THE NEEDED BOOK.

"When I get tired of everything else, and want something really good to read, something that is charged full of energy and human emotion, of cunning thought and everything that arrests the attention and thrills and uplifts you, according to your mood, I find it in the Bible. Surely the Old Testament, which is the story of the most powerful and persistent people who ever lived . . . cannot help overflowing with everything human. And surely, too, the New Testament, which is the account of the Man who dominates all Christendom today, the Man who is the most powerful influence in civilization two thousand years after He has passed from earth; surely such an account could not be without a fascination, compared with which our most thrilling novels and most passionate poems are vapid and tame."

Free Premium to every new subscriber to the Bible Champion. "Constructive Studies in Matthew," by Dr. Daniel S. Gregory, foremerly Secretary of The Bible League. 168 pages. Very valuable. Only one thousand left. One Dollar for the year and the Premium.

The Book of Ruth.

Rev. J. J. Blythe, M.A., B.D.

This book is one of the choicest bits of literature to be found in the writings of any people; it is a charming pastoral, a lovely little idyl. It stands out in the greatest contrast to the Book of Judges immediately preceding it, where we have war and bloodshed and strife; while here we have life in the family, the home, the field, with the close and tender relationships pertaining thereto. Both the contents of the book and the exquisite way in which the story is told at once interest the mind and capture the heart. The story of how Ben. Franklin read the book to a company of French sceptics, who had been ridiculing the Bible, and drew from them expressions of commendation for the writer (they not knowing it was out of the Bible) is well known.

1. THE AUTHOR AND PURPOSE OF THE BOOK.

(1) The authorship is altogether uncertain. The Jews generally believed it to have been written by Samuel; some think Hezekiah to be the author, and others Ezra.

(2) Neither is the purpose absolutely clear. It may be to establish the fact of the descent of David and to intimate the future ingathering of the Gentiles through the introduction of Ruth to the Jewish Church. Some regard it as a plea for the foreigner. A good many scholars of today regard it as a protest against the severe measures of Nehemiah and Ezra in the matter of the marriage of Jews with foreigners. Of course, neither the uncertainty of authorship, nor the difference of opinion regarding the primary purpose, affect the value of the book to us.

2. THE MESSAGE OF THE BOOK.

Whatever may be the primary purpose, we certainly have here an abstract or epitome of human life in every age and clime.

(1) *Life with its vicissitudes, with sorrow for a while predominant.*

Famine and exile, bereavement and loss and heartbreak, with new friendships and marriage and rejoicings intervening; these are the predominating elements in Naomi's life and also in Ruth's. Here we see a true reflection of our life, though not exactly the same experiences may enter therein. Every life is shot through with sorrow and loss, with some entering into the experience earlier in life and some later. This man and his wife with the two sons living the common life of love and labor, with peace and satisfaction, suddenly have their whole life changed by that for which they are in no way responsible and over which they have no control. Famine, consequent upon drought, comes; they have to leave old friends and life-long associations and go into a strange land with strange people, and where a strange God is worshipped. But, evidently, they soon find friends among the strangers, and then when the famine is escaped and new friends are being made, the first blow falls in the new home; the husband and father dies. After a while the wound is somewhat healed by the marriage of the two sons to two Moabitish maidens, both of whom are evidently on the best of terms with Naomi, and one of them the heroine of this book and immortalized because of her affection for her mother-in law and for the way in which that love was manifested.

Then trouble returns with redoubled force; first one son dies and then the other, and in the space of ten years Naomi has lost husband and two sons, and in her overwhelming sorrow feels that her very name mocks her, and says: "Call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me." She returns to her own land, as she thinks, empty, whereas she left it full.

Is not this human life? "Toiling, rejoicing, sorrowing, onward through life we go." Looking into our own hearts, thinking of those we have known in the church and out of it, do we not find in almost every life, if not actual sorrow and loss, a certain wistfulness, to which this book is an irresistible appeal, while actual sorrow and loss are the lot of most lives? Who among us in the ministry of the Gospel is not continually in touch with those who have cried the bitter cry of Naomi?

Biography teaches us the same truth; we read the lives of eminent men; these lives impress us with the truth that even the most successful among the sons of men have passed through pain and loss and disappointment and bereavement. How intensely interesting is this book of Ruth!

(2) *Life with its consolations and compensations.*

What is there to compensate for life's losses? Where shall consolation and hope be found? What can save from pessimism (the widely predominant spirit of this age) and despair? This little book will answer these questions.

(a) *In the close and tender relationships of human life these consolations and compensations are found.*

By friendships and love and home the sorrows of life are softened and the hardships of life toned down and compensated. What a treasure Naomi found in Ruth! How tenderly and splendidly she comforted and helped her; and how Naomi guided and led Ruth to a reward of which she had never dreamed!

Friendship, home, love; what do they mean to us? When there is a sharing of the burden it is lighter; when there is love the keen edge of the world's scorn is turned aside.

Come what will, where life's tender relationships are maintained, there is a return of peace and happiness after life's bitterness and loss; when there is faithfulness, which only death can interrupt, the heart is never empty and the life never poor. Mara may seem to be the fitting name for a time; but where Ruth is, the bitterness will pass away.

(b) *In true religion these consolations and compensations are found.*

This is the great lesson of the book and the deeper note which vibrates through life. The truly human here is reinforced by the deeply religious; God's hand and God's purpose are recognized in everything; even in the bitter experiences as well as in the sweet. When the drought has passed away Naomi says: "God has visited his people." She invokes God's blessing upon her daughters; Ruth's choice is a choice of God; Boaz greets his reapers in the name of God and they answer him in the same strain. When Boaz hears of Ruth's love and labor for her mother-in-law, he pronounces a blessing upon her in the name of God.

So, as the changing years come and go, whether in the far-off days of Ruth or in any other day, there is the absolute necessity of love to God and trust in his tender compassion and infallible guidance. Underlying the inestimable blessings of human relationships, which are interrupted by death, there must be a relationship which is uninterrupted. To believe that God presides over the life; to recognize his hand and to know his help; here is the deepest well of our consolation and hope, and in the time of greatest drought this well is full to overflowing.

Moreover, the simplicity of the religion of this book is its charm. It is not the religion of the theological debate and argument; it is that of simple trust and childlike faith; a trust which is far removed from either a slavish fear or a presumptuous mind which treats lightly the claims of God upon man. Where this trust is, all is well; sorrow may endure for a night, but joy will come with the morning.

Of course, we can never think of this book without feeling the wondrous appeal of the words in which Ruth replied to Naomi when requested to go back to her people. Of these words even Voltaire said there is nothing in Homer or Herodotus equalling them in power of appeal to the human heart.

A ROMANTIC HEBREW IDYL.

This romantic yet historic Hebrew idyl, which bears the name of its gentle heroine, is most appropriately inserted in our English Bibles between the books of Judges and Samuel, for it is a supplement to the former, and affords a pleasing transition from its bloody narratives to the history of the rise of the Israelitish monarchy. It holds the same position in the Septuagint and Vulgate versions; and Josephus and some of the Christian Fathers seem to have regarded it and Judges as one book. But in the Hebrew Bibles it is placed in the Hagiography, between Canticles and Lamentations.

Its age and authorship are matters of uncertainty. According to the Talmud, Samuel was the author, and this has been a prevalent opinion. It seems, however, very clear, from the noticeable care in bringing out David's genealogy in chapter iv. 17-22, that the author must have lived as late, at least, as the time when David was thoroughly established on the throne of Israel. But this was after the death of Samuel. The reference to the Age of the Judges as past (chap. i. 1), and to customs no longer common (chap. iv. 7; compare 1 Sam. ix. 9), and the oath, "The Lord do so to me, and more also" (chap. i. 17), so often used in the books of Samuel and Kings, and never elsewhere, lead us to suppose that the author of Ruth and the author of Samuel, if not the same person, were at least contemporary, and wrote as late as the closing years of David's reign.

The time of the events which it relates was "the days when the judges ruled" (chap. i. 1). This covered a period of three hundred years, and it is impossible to decide the exact point of time during all those years when the events of this book occurred. Some have supposed, from the genealogy of chap. iv. 22, that Obed was literally the grandfather of David, and therefore must have lived during the judgeship of Eli; but, as is shown in the notes on that genealogy, there have been names designedly omitted from that list of David's ancestors, not because they had become forgotten or unknown, but because the writer's object was, after the manner of the first two genealogies recorded in the Old Testament (Gen. iv. 17-22, and v. 1-29), to form a mnemonic record of ten prominent ancestral names. There may, therefore, have been a generation or two passed over between Obed and Jesse, so that no certain argument can be drawn from that quarter to decide the exact time of the events of this book. In the note on chap. i. 1, we have suggested that the famine which caused Elimelech to migrate, was caused by the Midianite oppression in the days of Gideon; but that is given only as a probable supposition, not by any means as an ascertained fact.

The history itself is of the most interesting character. "It is," says Stanley, "one of those quiet corners of history which are the green spots of all time, and which appear to become greener and greener as they recede into the distance." Its worth is thus expressed by Kitto: "The simple and touching interest of the story, the beautiful and engaging rural scenery which it exhibits, the homely and honest manners which it describes, and the impressive and heartfelt piety which pervades the whole, render it the most remarkable picture of ancient life and usages extant, and give us a far more complete idea of the real conditions of Hebrew life, in the early ages of their settlement in Canaan, than we could otherwise possess. The young and the old read it with equally enwrapt interest; and we have known strong and rough voices break down with emotion in reading aloud some of the passages that occur in the progress of the narrative."

"The eighty-five verses of this little book," says Cassel, "enclose a garden of roses as fragrant and full of mystic calyxes as those which the modern traveller still finds blooming and twining about the solitary ruins of Israel and Moab, this side the Jordan and beyond. The significance and beauty of the brief narrative cannot be highly enough estimated, whether regard be had to the thought which fills it, the historical value which marks it, or the pure and charming form in which it is set forth. The narrative displays no hatred toward foreigners; gives no prominence to the

keen discriminations of the Mosaic law against them, notwithstanding that they form the background of the story; does not blame the well-disposed Orpah, although she turns back; has not a word of reprehension for the anonymous relative who refuses to marry Ruth; but, in contrast to these facts, it causes the brightness of the blessing that lights on Ruth to become known. Orpah is forgotten; the name of the superstitious kinsman is unknown; but Ruth is the grandmother of David.

"The book of Ruth does not preach by means of mighty deeds of war inspired by faith, like those of Gideon and Samson, but by acts of love, which demand no less strength of soul. God can be praised not only with timbrels and trumpets, but also in quietness and silence. There is a heroism of faith in the family, at the sick bed, and in grief for those we love, which is not inferior to that of Barak. Jephthah found it easier to triumph over Ammon than to subdue his sorrow on account of his daughter. It is often easier to die for the faith than, in the midst of men, to live for it.

"The book tells of no prophetic woman like Deborah, in whom glowed the fires which rouse a nation to enthusiasm, but of women in whom burned the gentle flames of the household hearth, which distress and desertion cannot quench. The book of Judges tells of a prophetess who was strong as a man; the book of Ruth of a man who was tender as a woman. Our book proposes not, like Daniel, to unveil the destinies of nations and the world; but, at its close appears the son of David, into whose Godhead all history empties as the rivers into the ocean. No miracles occur in it like that of the three men in the fiery furnace, but it tells of three believing ones, who in the glowing heat of suffering and temptation were found strong and true."

We have called it above a romantic Hebrew idyl, for it has some of the finest features of a pastoral poem. Boaz appears as a noble-minded, a generous-hearted man; a person of wealth and influence in his native city, and without a blot upon his name. Ruth is pictured before us as a woman of noble soul and unsullied virtue; of tenderest affection and most ardent faith. She appears in the barley fields of Bethlehem as a beautiful stranger who has left home, and kindred, and native land, to unite her fortunes with Jehovah's people, and her praise is on many a tongue. No attempt is made to conceal her nationality; no such thought as that real worth and poverty are incompatible is entertained in that simple age; but the royal David's lineage is traced up through a poor gleaner of the harvest field, and she a stranger from among the hated Moabites; and the impression is given that all this is most honorable to the royal family. Hence appears the design of this little book; to preserve from oblivion a most interesting narrative, to shed a tender and romantic lustre on David's ancestral history, and prophetically to indicate, by this adoption of a Gentile woman into the royal genealogy, the final breaking down, through the Messiah, of all national partition walls, so that Jew and Gentile, high and low, become alike sons and daughters of the Lord Almighty, and joint heirs with Christ to a heavenly inheritance.—*Prof. M. S. Terry, D.D., Whedon's Commentary.*

BIBLE STUDY CIRCLES.

Among the many plans we have been considering to make the BIBLE CHAMPION practical and helpful is Bible Study by individuals or by small groups. We have received many suggestions, but have not been prepared to offer any definite plan. We suggest this for the consideration of our readers. A Department occupying two or more pages will be prepared as an aid to Bible Study. The Bible Primer, which is nearly out of print, will be used as suggestions and helps. The matter in the Primer will be divided into about twelve divisions, one of which will be given every month. There will be opportunity for questions with regard to difficulties, interpretation, and books. This plan can be adopted in a Sunday-school class or other organization or by a Bible Study Circle, organized especially for this purpose. The Circles can become auxiliaries to the

League. Their subscription of $1.00 for the BIBLE CHAMPION will provide them all they will need for Bible study. Their contribution will become a part of our Campaign Fund to push the work everywhere. We will be glad to hear from our readers, offering suggestions along this line. The work of correspondence, with our limited office help, would be a tax which we could not add to our other burdens. All questions could be answered in the BIBLE CHAMPION, and it could be made a medium of communication between the office and all Bible students.

GREENLEAF BIBLE CLASS.

We published in the BIBLE CHAMPION, Dec., 1913, May, 1914, the brief of Judge Greenleaf on the *Testimony of the Evangelists.* It is out of print and our readers were greatly delighted and helped by its re-production. We will conduct as a part of the Bible Study Circle lessons a Bible Class led by Judge Greenleaf. The topic will be the Life of Christ as related by the witnesses, Matthew, Mark, Luke and John. The critical notes and comments by the eminent lawyer will be of great importance, will arouse deep interest and be of immense advantage and profit to all Bible students.

Encyclopedia Britannica, Vol. xi., page 171, says: "GREENLEAF, SIMON (1783-1853), American Jurist, was born at Newburyport, Mass., December 5, 1783. After studying law in Massachusetts and Maine, he began in 1806 to practise at Standish in the latter State, proceeding finally to Portland in 1818. There, after two years, he became reporter of the Supreme Court of Maine, and during his twelve years of office published nine volumes of *Reports.* Resigning in 1832, Greenleaf became in 1833 Royale Professor, and in 1846 Dane Professor of Law in Harvard University, where he received the degree of Doctor of Laws. He retired in 1848 from his active duties, becoming emeritus professor, and after being for some years President of the Massachusetts Bible Society, died at Cambridge, Mass., October 6, 1853.

Among the books published by him was an *"Examination of the Testimony of the Four Evangelists by the Rules of Evidence administered in the Courts of Justice"* (1846.) This was republished in England in 1847.—*Bible Champion.*

November, 1913.

Judge Greenleaf's Book is one of the greatest, if not the greatest, work on Christian Apologetics ever written. It ends all discussion of the genuineness and authority of the Books of the Bible. The Lessons for the Greenleaf Bible Class which will begin in the May BIBLE CHAMPION are adapted from this wonderful book. One very novel feature of the Lessons will be, introducing the Gospels as Depositions of the Apostles. Their testimony is arranged in the form of a Legal Harmony of the Gospels; another will be the variations from the authorized Text, found in the three great Manuscripts, the Sinaitic, Vatican an Alexandrian.

The Bible is the book for the public official, for it speaks to the ambitious man the authoritative message that "He that is greatest among you shall be your servant." If men will attain true greatness and honor and position and power among their fellowmen, they must learn the lesson of unselfish service which the Bible portrays through all its pages. The political leader will find not only instances that prove this truth, but also countless injunctions that will lead him to a life of public usefulness and honor.—*Christian Observer.*

Free Premium to every new subscriber to the BIBLE CHAMPION. "Constructive Studies in Matthew," by Dr. Daniel S. Gregory, foremerly Secretary of The Bible League. 168 pages. Very valuable. Only one thousand left. One Dollar for the year and the Premium.

The Bible is the book for every man because in it alone he learns the needs of his own heart, the appalling power of sin that reigns there, and the liberty that comes to the soul through the acceptance of Jesus Christ who has said: "Ye shall know the truth and the truth shall make you free."—*Christian Observer.*

THE WORLD OUTLOOK.

THE CHAMPION goes to subscribers in nearly every State in the Union and nearly every Province in Canada. In addition it goes to the following countries: Argentine Republic, Asiatic Turkey, Australia, Austria, Bermuda, Brazil, Bulgaria, Cape Colony, Chile, China, Corea, Cuba, Egypt England, European Turkey, Formosa, Germany, Hawaii, Holland, India, Italy, Japan, Liberia, Madagascar, Mexico, New Zealand, Nicaragua, Persia, Phillipines, Porto Rico, Scotland, Siam, Spain, Switzerland, Sweden, Syria, Tasmania.

It will be seen from this list, that we cover the Foreign Mission fields of all denominations. A very striking letter from one of our most influential friends among other suggestions, says: "Let us also have something on Missions and the victory and triumphs of the Word of God." Under the above heading we begin the Missionary Department. We solicit from all Missionaries, who read THE BIBLE CHAMPION, news, notes of the work, whether or not the assaults upon the Bible have reached their field. We desire brief articles touching our work from the standpoint of the Missionary in foreign lands.

Rev. W. A. Moore, Methodist Episcopal Church Mission, Gondia, C. P., India, says: "I am very glad that such a magazine is being published. Thank the Lord for the Champions of the Blessed Book. When I first started out on the Christian Life, Satan assaulted me a great deal with doubts concerning the Bible as to whether it was the Word of God. But the matter was settled once and forever by my saying determinately, 'I have staked my soul's eternal welfare in the teachings of that Book and I'll stick to it and be a Bible Christian.'"

Z. L. Martin, Holguin, Cuba, says: "Some years ago I received your little book No. 1, Outline view of the Bible as God's Revelation of Redemption, and liked it very much.

I am writing to know what helps to Bible study the League has at the present time. I wish to take up some simple, but practical, Bible study with some of our young men who are preparing for Christian work."

Dr. Malcolm C. Fenwick, Wonsan, Corea, who translated the New Testament into the Corean language, sends us a very striking and impressive letter. It would add immensely to the interest and influence of the BIBLE CHAMPION, if other men who have spent most of their lives in foreign work should discuss the questions at issue from their standpoint on the other side of the globe. We trust Dr. Fenwick's letter will stimulate many others to write.

A VOICE FROM THE FAR EAST.

Editor, THE BIBLE CHAMPION:

Dear Brother in Christ:

Permit me to thank you for your valiant soldiership and those who labour with you; and perhaps you will welcome testimony from one who has been a quarter of a century on primitive soil, where the field is not yet badly soured, showing less quack grass than at home. I can readily understand your plain speech will be distasteful to many; therefore I would like to thank you for that same plain speech, "speaking boldly as you ought to speak."

I cannot remember any time in my life, either before or since I was engrafted into Christ, when I doubted the Bible. When I was studying, my principal human teacher would tell us: "Remember that if you ever see anything in the Bible you do not understand, that the fault is in you, and not in the Bible."

Since I knew anything of the subject, I have always believed that the Scripture is God-breathed in the original, and rejoiced in the testimony of the learned Gaussen, who after examining 700 ancient manuscripts said, he had not found an error that could lead a soul astray.

May I offer this warning! Beware of modern manuscripts and modern translations! Educationalism has usurped the place the Holy Spirit's revelation of the words of the Lord once occupied, and the modern "scholar" has occupied the only

Teacher's chair of the Word of the Lord ever founded. (John xiv, 26; 1 John ii, 27.)

Another danger is in a biased translation to conform to a theory. Even 300 years ago when the A. V. was translated, they had so mixed law and grace as to insert in italics, words to contradict the whole argument of the Epistle in which it appears, committing the very error condemned in the letter. (Gal. iii, 24.)*

In translating the New Testament into Corean, I have noticed this weakness in different translations. For instance: You can usually count on Rotherbam interpreting according to the tenets of Brethrenism; Connybeare & Howson according to the tenets of so-called holiness people, the "20th century" according to the flippancy of Modernism, etc., etc.

Even Concordances and Lexicons can be depended on to incorporate their views; so much so, that it is frequently necessary to consult a secular dictionary to get the exact meaning of words. But above and beyond all this, is it necessary to consult one's in-dwelling Resident Teacher as to what *He* meant, when He put words in the mouths of Holy men of old and bore them along as they spake them; For it is written, "No prophecy of the Scriptures is of any private interpretation." (2 Pet. i, 20.) "The Holy Ghost . . . . shall bring all things to your remembrance; He shall teach you all things." (John xiv, 26.)

So that the best preparation for translating is to know the truth and to have been freed by it; to know Jesus as Lord and one's self the willing bond-slave, and to know His Spirit as a Person, and our indwelling Teacher, Guide, and Travelling Companion to the city. And from the natural standpoint, like Abraham Lincoln, having a few books and knowing them—above all knowing the contents of the Book of books—and patience, pains and perseverance to work until a sentence is so formed that the simplest can understand it. You will find on Mission fields that those translations done by one man are invariably superior to the work of Committees. And is this not true also of English? Happy that people who have a translation by a man who puts the Holy Spirit's teaching above scholarship, and who has learned how to work with Him.

May I also testify to another matter in this connection? The product of our present day theological seminaries seems to arrive on Mission fields, not only with a very hazy notion of the verbal, plenary inspiration of the Sacred Writings in the original, but also with an equally hazy idea of the Gospel. If they have had the right kind of parents, it is a common thing for them to confess their ignorance of the Bible itself and begin to put in some solid work upon it. Such men make good. I fear the bulk of them continue to be content with what their professors have told them. Unfortunately the majority of people will not think for themselves, and our system of Education seems to destroy initiative and discourage individualism.

Above all it seems to be almost forgotten that the friend which got us all in trouble in the beginning was on the "Tree of knowledge." Neither does it appear to be oft remembered that the Shining One who recommended it, was not the "Spirit of Truth," but the "Spirit of Error." It is not only the self-styled "higher critics" who have displayed an overfondness for that same tree. May the Lord give us an increasing ambition for "the tongue of the learned, that we may speak a word in season to him that is weary."

Here are two or three things I have found to be facts:

The Bible never says the men who wrote the Books of the Bible were inspired, but the *writings.*

If the Bible may be accorded the courtesy of speaking for itself, it will be found it does not claim that God put His Words in the speakers' *heads;* but in their *tongues* and *mouths.* If we gather around the couch of the dying Psalmist, we will hear him saying: "The Spirit of the Lord spake by me, and His word was in my tongue." (2 Sam. xxiii, 2.)

---

*An accurate, simple translation of this verse reads: "The law was our pedagogue until Christ." A pedagogue was an upper servant in the East taking charge of the children to and from school.

When Moses tried to excuse himself before God for not going because he could not speak, God answered: "Who hath made man's mouth? . . . . . Have not I the Lord? Now therefore go, and I will be with thy mouth (not his head) and teach thee what thou shalt say." (Ex. iv, 11, 12.)

On this secret of verbal, errorless inspiration, nothing is more instructive than the testimony of unwilling witnesses. When Balaam ran greedily after gold for reward and was willing to curse Israel to obtain it, he nevertheless from first to last, maintained he could only speak the words the Spirit of God put in his mouth, testifying before the enraged King:

"Spake I not to thy messengers which thou sentest unto me, saying, If Balaak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?" Num. xxiv. 12, 13.

And turning to what he said to the King when he first met him, we read: "The word that God putteth in my mouth that shall I speak." Num. xxii. 38; "And the Lord put a word in Balaam's mouth." Num. xxiii. 5.

You and I, beloved, must needs pay earnest heed beyond Balaam's faithfulness to speak only the word of the Lord. For if we fall into his error of running greedily after reward, we will be condemned as surely as Balaam was, or the higher critics, who run after the best paid chairs and pulpits.

There is that other case of the unwilling witness—the old and doubtless lonely Prophet of Bethel, who denounced at his own table, his guest, the man of God from Judah, because he had disobeyed:

"It came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back; and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord . . . . thy carcass shall not come unto the sepulchre of thy fathers."

And when the news came that his guest had been slain by a lion as he was journeying homeward on the ass, he went out to the place, and as Dr. James Brookes used to say, "There he found his body lying on the road with the lion standing on one side —type of the devil; and the ass standing on the other—type of the theological professor who denies the verbal plenary inspiration of the Bible."

Then that bold warrior of the cross would stretch himself up to his great height and say: "Brethren! Though an angel from heaven says anything contrary to God's Word, *believe him not.*"

Then we have the Prophets poring over the words they had written: "Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." 1 Pet. i. 11.

May we do likewise and win that patent of Berean nobility, in that we search the Scriptures daily whether these things be so.

That beloved man of God, Dr. A. J. Gordon told me this simple story. An infidel was trying to tease a dear old lady who believed the Bible. "What!" he said, "You believe the whole Bible?" "Yes!" "All of it?" "Yes!" "That story of Jonah and the Whale and all the rest of it?" Yes! "Well, you are a funny woman! Do you mind telling me why you believe it?" "Because I am aquainted with the Author," she gently replied.

And is this not the whole Wisdom of believing the Bible? "This is life eternal, that ye know God and Jesus Christ, whom He hath sent."

It is to be sorrowfully feared that they who believe not the Bible, believe not Him whom God hath sent; for from first to last the Bible testifies of Him. May the Lord greatly strengthen your arm to combat earnestly for the faith once for all time delivered to the saints, until the day dawn, and we see Him whom having not seen we love, and no longer need the prophetic Lamp shining in this dark place, but having put off these bodies of our humiliation, shall be bathed in the Light of Glory, and no longer blinded by the Glory of that Light, shall look with undimmed eyes on

His Face. And after we have gazed for a few millenniums, perhaps we will take a few moments to speak to, one another." In best bonds,

MALCOLM C. FENWICK.

Wonsan, Corea, January 8, 1915.

SCEPTICAL CRITICISM FOR THE YOUNG.

It is with very deep regret and surprise that we find the Wesleyan Methodist Sunday School Magazine being used to undermine the faith of the young in the reliability of the Scriptures. The January number lies before us, and we find in it a three-fold account of the call of Moses. We specially refer to the wonderful narrative of God's call out of the midst of the Burning Bush. That great event has three differing expositions in this one number. They occur on pages 118, 125 and 128. These differing interpretations are respectively for the Juniors, the Intermediate Department, and the Seniors. For the Juniors there is a very simple and direct Biblical narrative. For the Seniors a possible interpretation, containing the suggestions that electricity offers a natural explanation of the unconsuming flame. This is from Prof. A. L. Humphries, who loyally treats the narrative in relation to the burning bush as a narrative of fact. Elsewhere in this Magazine he transgresses quite as seriously as another writer whom we are about to criticize. The Intermediates are committed to the Rev. G. Parkin, B.D., who is allowed to give an utterly lamentable denial of the record.

We wonder how it comes about that such a contradiction is permitted by the Editor. In the same number, dealing with the same lesson for the same school, contributors are allowed to contradict each other. That would be regrettable in any case, but it is terribly and inexpressibly serious when one of them is permitted to undermine the credibility of the Scriptures. Who can measure the harm that must have already been done by this issue. This is what Mr. Parkin says: "It (the call) came through an ordinary occurrence. He saw a bush which seemed to be on fire. Probably it was a bramble bush which caught and reflected the rays of the setting sun; but when he turned aside to examine it he found God in it.

'God called to him out of the bush.' Some men can see nothing in a bush higher than law; others can see God, whose power and wisdom are expressed by that law. When examining the structure of plants with a view to their classification, Linnaeus said: 'As one awaked out of sleep, I saw the Lord passing by—eternal, omniscient, omnipotent—and I stood as in a trance.' So Moses saw God in the bush; felt His presence, and was so awed by it that he was ready (*sic*) to take off his shoes from off his feet."

Now this is one of the sections of Scripture to which our Lord made specific reference, apart from His solemn and terrifying assertion that those who refuse to believe Moses would not be able to believe Himself. It is this Scripture that is quite needlessly questioned and denied. It is believed by Mr. Bourne for the Juniors, and partially so, at least, by Prof. Humphries for the Seniors. It is denied for the Intermediate Department through sheer unbelief. Is a child's faith likely to survive this scepticism on the part of its teacher? Our Lord said: "Whoso shall cause one of these little ones which believe on Me to stumble, it it profitable for him that a great mill-stone should be hanged around his neck and that he should be sunk in the depth of the sea."

Prof. Humphries, unfortunately, becomes more unsatisfactory in other parts of his exposition. On page 132 he says: "The Two Accounts," (i. e., of the giving of the Law). These two accounts are in Exodus xx. and Deut. v. "There (i. e., in Deut.) God is said to have descended on Sinai, and out of cloud and fire to have spoken in articulate tones to a whole listening people. But this later story probably represents an embellishment of the facts, and we may interpret the words "God spake" (Ex. xx. 1) . . . in harmony with God's usual method in revelation, not by a voice audible to the outward ear, but through the channels of reflection and conscience." The record, however, is absolutely clear about the audible voice; this assertion of a difference between the two accounts, and the description of one of them as an embellishment (in other words, the addition of false de-

tails) is, like so much more of the "Higher Critic's" assertion, quite baseless. Let any one, who is not set on discovering differences, read the two accounts, and judge if there is any real difference at all. The two accounts agree admirably together. Only the "disordered imagination of the detective" would deny it. Yet the horrible suggestion is made that false details are added in Deuteronomy!

Again, it is very regrettable that Prof. Humphries on page 135 has a paragraph on The Evolution of Religion, the whole bearing of which is to teach that the faith of the Jewish people, the faith of Abraham was a tribal faith, and Jehovah was regarded as one tribal God among many Gods, until gradually the prophets taught the people monotheism. Yet, in Gen. xiv., 22, Abram says: "I have lift up mine hand unto the Lord, God most High, possessor (marg. maker) of heaven and earth." Everyone who knows the "Higher Criticism" knows what is involved in the assumption that the prophets, men of about the 8th century and later, were the actual originators of the Jewish faith as presented in the Old Testament Scriptures.

This is a saddening issue of the Sunday School Magazine; but we shall await the Editor's explanation in the hope that these have crept in unawares, and that the columns of the magazine will be more carefully guarded in the future.—*The Journal of the Wesley Bible Union,* February, 1915, England.

CARNEGIE ONE OF THE ELECT.

"I'll stand for Presbyterianism now, because I'm one of the elect. It's a great thing to have two chances.

"On my first visit to Dunfermline an old uncle of mine—a son of Thomas Morrison—jumped up and left me as we were talking together. I wondered why he could have done that, and when he came back he said: 'Andy I cannot understand it. You give a motion of some kind or a glance and my father is before me.'

"But we are all moving steadily to one brotherhood. There'll be no such thing as a sect after a while. All religions are good. They all tend to unlift human nature, but as sure as you're living we're getting away from sects. Not your children, maybe, but your children's children will see it.

"Sects used to stand apart from each other. Each thought he was on the right road, and so he was; but there are other ways of getting there. We're all getting higher and purer estimates of man himself and of his future.

"I've had my struggles with the old Bible, but if you were to take a vote here you'd find that a majority of you don't believe the Eternal Father would let us lie dead in the grave and then resurrect some of us to torment us forever.

"No! There is a God above who will take good care of us all, and do the best He can for all of us. And those peccadillos of ours, He'll rub those all out."

"Don't be alarmed about your sins," Mr. Carnegie concluded. "There's a lot of them that will never be registered in heaven. And don't one of you be too good—so good you'll be good for nothing."

The Laird of Dunfermlime is foreign enough to air his religious hallucinations in this department. They are un-Christian enough to be dated in any Pagan land. He is however America's greatest religious power. His tightening grasp on the institutions of learning through his Pension Fund is already awakening serious alarm. If the freak should catch his fancy, a chair to teach his theology proclaimed above, might be founded and endowed in every school. Would any that sold out their Church relation for his paltry bribe, hesitate to accept the new theology if it was a condition of the Pension Fund? Nay, verily!

Free Premium to every new subscriber to the BIBLE CHAMPION. "Constructive Studies in Matthew," by Dr. Daniel S. Gregory, formerly Secretary of the Bible League, 168 pages. Very valuable. Only one thousand left. One Dollar for the year and the Premium.

EVANGELISM.

Noonday Prayer Meetings Throughout the Union

A Revival Without A Revivalist. 1857-8.

The *Philadelphia Press,* a secular Journal, says:

"As was announced in the last number of the Press, the daily prayer meetings at Jayne's Hall, are held in the main room of that capacious edifice. The room heretofore occupied, contained seats for about three hundred persons, and when it was decided upon to remove into the large hall, it was with no expectation that the room would be filled. When the hour had about half elapsed yesterday, during which the midday meeting is held, we entered the hall, and, to our amazement, found it densely crowded, every seat being occupied, including the settees in the aisles, and a large portion of the immense galleries, and those who left for want of room upon the main floor are said to have exceeded the number who could not gain admission on the day previous, when the meeting was held in the small room adjoining. There were certainly not less than three thousand persons who entered the hall during the hour and our reason for announcing it as an epoch is the fact that it was conceded by those present, who have reason to know that it was the largest meeting convened for the simple purpose of prayer to God, that has ever been assembled in this country."

A gentleman from Philadelphia described to the Fulton street meeting, the absorbing interest and feeling manifested in the great meeting at Jayne's Hall. When at one of these meetings, the request was made that persons desirous of prayers should rise or raise their hands, a hard-featured man, long an infidel, scoffer and violent enemy of Christ and of all good, rose in the midst of the assembly, with both hands stretched above his head, and tears streaming down his cheeks!

A noon-day meeting is held in the Mariners' Church, on Water street, near the wharf.

Efforts have been made to assemble the members of the Fire Department to listen to the preaching of the Gospel, and this movement has not been without decided success. On one occasion nearly 2,000 regular or exempt firemen attended at the National Hotel, in Market street.

A great Revival is in progress in Newark, which is continually increasing in extent and fervor. Morning prayer meetings are held at eight o'clock, and a meeting has been started at noon.

The Union prayer meetings are attended to overflowing. Some stores in the chief business streets are closed, with a notice on the door: "Will re-open at the close of the prayer meeting." There is quite a religious interest among members of the Fire Department, with a probability that some of the engine houses will be shortly opened for prayer meetings.

Rev. H. C. Fish, writes to the Newark Daily Advertiser, with respect to the number of hopeful conversions in that city: "As a matter of permanent record and grateful remembrance, I have thought it well to ascertain *facts* on this point, as fully as possible. Inquiries have been addressed to thirty pastors and preachers in the city, as to the *probable* number of conversions within the limits of their respective congregations. The figures show an aggregate of 2,685. Several ministers have not been reached; and it is fair to put the number un-reported at, say, 100; which would make an aggregate of some 2,800 hopeful conversions."

Rev. Dr. Scott of Newark, states that the conversion of persons of the strongest and

maturest minds in the community, is among the characteristics of the work of grace in Newark. If he had attempted to select from his congregation forty-five of its strongest minds, he would have generally taken the forty-five who had united with his church by profession.

At Paterson, N. J., a Union prayer meeting is held daily between four and five in the afternoon, and in some of the churches extra meetings every evening.

In Plainfield, Union Prayer meetings are held daily.

In Hoboken, the Union prayer meetings at the Town Hall are largely attended, and all the churches are receiving accessions to their membership. The Presbyterian and the Baptist churches in West Hoboken, have both held meetings every evening this month.

In Jersey City, nearly all the churches have evening meetings and large numbers have already professed conversion. A Union prayer meeting is held at the Lyceum in Grand street, every morning, between the hours of seven and nine, which are animated and interesting. A prayer meeting is also held at the rooms of the Young Men's Christian Association, from half-past five to half-past six o'clock every afternoon.

In Albany the following Union prayer-meetings are held daily: two in the morning, two at noon, two in the afternoon, and one in the evening. There is a number of church meetings every evening beside. A correspondent writes:

"The meridian prayer-meetings have commenced in this city with the same crowds that attend elsewhere. Other hours have been added. At 4 p. m. to 5 meetings convene in the Fourth Presbyterian Church, and from 5 to 6 at the rooms of the Young Men's Christian Association. Many are added to the churches. In Troy and Schenectady, near by, similar movements have been made, with similar gracious effect."

A prayer-meeting for the Legislature of this State has been instituted in the rooms of the Court of Appeals, at Albany, which is continued every morning. A correspondent of the New York *Commercial Advertiser,* after referring to the crowded daily prayer meetings held in Albany, speaks of the remarkable movement in the Legislature as follows:

"Yesterday, (March 19th) some members of the Legislature commenced meeting for prayer at 8.30 in the morning, at the room of the Court of Appeals. It is opposite the Senate Chamber, and the voice of supplication and praise to the Almighty, is now heard early in the halls of our capitol. It was commenced with but six persons, but at the fifth meeting the number present filled two rooms, and the interest has increased from that time until now."

In Troy, the prayer-meetings of the Young Men's Christian Association, and one held in the meeting house of the Rev. Dr. Duncan Kennedy, on Second street, are well attended by merchants, clerks and professional men, all seeming to exhibit a deep and abiding interest in their spiritual welfare. Meetings have been held in the various churches daily and nightly, and it is estimated that several hundred converts registered upon the rolls of membership. it seems to have taken a decided hold upon the young men of the city, very many of whom, it must be confessed, stood sadly in need of some redeeming influence. Among the most marked of the conversions is that of a man, well known in our city, who, after a career of hitherto unsubdued social recklessness in this community, being likewise regarded as wholly irreclaimable, is said to have earnestly taken up the standard of the cross. I instance this particular case because I deem it a perfect parallel with that of Mr. Orville Gardner, it having attracted comparatively as much attention hereabouts.

A letter from Hudson states:

"I am happy to state that the four evangelical churches in this city—the Reformed Dutch, the Rev. Dr. Demarest; the Baptist, the Rev. Mr. Smith; the Methodist Episcopal, and the First Presbyterian, the Rev. Mr. Leavitt—have inaugurated a Union prayer meeting for each day in the week, from 4 to 5 o'clock, and that with one accord. The people came to them as doves

to their windows. The room was thronged yesterday beyond precedent, and near 100 had only standing places. The scene was one of solemnity, deep and strong. Men, women, and children fill the seats to their utmost capacity, in an orderly and devout manner.

At Poughkeepsie, Union prayer-meetings are held daily at 4 p. m., and are largely attended. It is now nearly three weeks since these meetings were commenced, and still the numbers in attendance increase daily. Religious service is held in several of the churches every evening, and all the others are holding extra meetings. Up to this time, about *three hundred* persons have confessed conversion in the several churches in this city, and many more are seeking the Saviour.

At Peekskill, eight weeks ago, a 5 o'clock prayer-meeting was commenced in the lecture room of the Methodist Church, which has since been very largely attended. A week subsequent to the appointment of these meetings, evening exercises were appointed, which, owing to the large attendance, have been held in the body of the church. A number of young men and women connected with the Sabbath School were the first converts, since which the work has progressed with greater power, and the number of conversions, including both old and young, has reached 300. Of these many are connected with the fire department, and others are workmen in foundries. In the New School Presbyterian Church about fifty conversions, have taken place. Peekskill has had the name of having a larger number of irreligious persons, who were openly wicked, than any other town of equal size along the river.

In Kingston, Ulster County, New York, a Union prayer-meeting was recently established in the basement of the Methodist Church which soon drew an attendance too large to be accommodated by the room, and which has since been transferred to the large lecture room of the Reformed Dutch Church, which in its turn has also become too small.

A correspondent in Rondout writes: "The Presbyterian Church is now having meetings daily, between 12 and 1 o'clock; the principal business men of the village attend."

In Utica, in December last, the pastors of the various evangelical churches united in holding weekly Union prayer-meetings in the different churches. The interest and numbers in attendance increased so rapidly that, at the third meeting, held in the First Presbyterian Church, the house was filled, including the galleries, with a deeply-interested audience. Such was the feeling in the community that, two or three weeks since, daily morning prayer-meetings were appointed in one of the large churches in the central part of the city under the direction of the Young Men's Christian Association.

The meetings have continued with great interest and a constant increase of numbers. Now, every morning the body of the house and galleries are filled full with worshippers, and frequently some have to stand. All Evangelical Christians are united in this work as one man.

At Schenectady, two daily prayer-meetings are held. The revival has been in progress for nearly three months, and is still continuing with success. Every bell in the city has sounded evening after evening, and every church been filled during this time. Converts have come in with surprising rapidity. Union College has been blessed in a manner never known. Places of resort for dissipation have been thinned out. Many of the oldest inhabitants say that there was never such a time known.

At Syracuse, a daily meeting is held in Convention Hall, a place which has been heretofore the scene of much political noise and strife.

In Buffalo, Grace Church has been opened for daily prayer-meetings, from 8 to 10 a. m. Similar meetings are also held every day in the Lafayette Street Church. Among the Presbyterians, at Dr. Thompson's church, as many as fifty have professed faith in Christ. The interest is largely increasing in Dr. Chester's, Dr. Heacock's, the Rev. Mr. Corning's, and the Rev. Mr. Rankin's churches. For months past, in the Rev. J. Hyatt Smith's church, Baptist, there has been much interest. In the Methodist churches the revival has been

quite powerful. Between forty and fifty have professed religion in the Niagara Street Church; about the same number in Grace and Pearl street Church, and about one hundred in the church at River Side. In the German Church some fifteen or more have professed religion.

In Geneva a revival of great stillness, depth, and solemnity has manifested itself in the Presbyterian church under the pastoral care of the Rev. H. Winslow. About an equal number of each sex are subjects of the work, including many in the Sabbath school who are quite young. The revival is extending in the other congregations in this place, and a daily Union prayer-meeting is held in the Dutch Reformed Church, which is filled every morning.

A correspondent in Pen Yann writes: "For about three weeks we have had what is called a 'People's prayer-meeting,' from 8 to 9 o'clock a. m., in the basement room of the Methodist church. The room has been crowded with Christians from all our evangelical churches.

(To be continued.)

A revival of religion which does not insist upon regeneration is a misnomer; it is not in any true sense a revival of religion. We are in great danger in these times of having religious excitement and great human stirs, without leading men to true repentance and real salvation, and in the end leaving them in a worse condition than we found them.—*Pentecostal Herald.*

THE LORD NEEDS HELP.

A certain preacher, in one of the Southern States, was preaching away one Sunday night, when a fire alarm broke the attentive stillness of the sanctuary.

"Sit still!" he cried to his disturbed congregation. "If there is a fire the Lord will take care of his own and not let anything happen that shouldn't."

Just then two children, who had stepped outside, shrieked:

"Oh, it's the parsonage! It's the parsonage!"

Without a word of farewell that preacher made a wild bound from the pulpit and struck out for his burning residence.

"There is times, it seems," said a lean member of the congregation, "when th' Lord needs he'p."—*National Monthly.*

That the intellectual study of the Scriptures is a most necessary part of the Christian's experience is undeniable; but it can never take the place of the earnest worshipful, spiritual use of the word of God with the direct purpose of strengthening and stimulating the life of the soul and deepening its affections and consecration. The chemist goes into his laboratory and for lone hours busies himself in the analysis of various kinds of foods, measuring and weighing their constituent parts, combining and recombining their proteins, carbohydrates, fats and other constituents in the endeavor to ascertain their purity or to find their adaptability to human needs. But after a while he feels the call of hunger; and, going to his home or elsewhere, he eats, not the product of his laboratory tubes and tests, but the savory dishes of his own table or the restaurant chef, and is refreshed and strengthened for his further thought and work. The chemical analysis of food interests and informs the man's thought, but the use of the ordinary food of everyday life is absolutely essential to the maintenance of his mental and physical energies. And so the devotional use of the Scripture is not merely a desirable but an essential part of the Christian's experience. To maintain the life of his soul in vigor and health he must eat of the "bread of life which came down from heaven;" he must drink of the water that Jesus gives him in the word, that he may never thirst again.—*Christian Intelligencer.*

The Bible is the book for the young man because it tells the life story of the young man Jesus, whose ideals, purposes, duties and teachings have made Him the great attraction of the ages.—*Christian Observer.*

Free Premium to every new subscriber to the Bible Champion. "Constructive Studies in Matthew," by Dr. Daniel S. Gregory, formerly Secretary of the Bible League. 168 pages. Very valuable. Only one thousand left. One Dollar for the year and the Premium.

THE CLUB.

INFALLIBILITY.

Infallibility is not a monopoly of these specialists who speak with such fine authority. They are sure the Bible is not inspired but have no doubt that they themselves are. The Bible is with us all. It is our book. We have a right to pass upon it. Others have the same right. Nobody can monopolize that privilege. We have been stampeded here just as about evolution. We have to explain how this and that agree with science and find to our chagrin that the so-called science was a hypothesis which lasted not quite a day. Let us not be in such hot haste to do away with great ideas the centuries have held sacred. Do not be afraid of traditionalism. If traditionalism is right, hold it; if wrong, throw it away. Do not be afraid of being told that you hold the Bible to be a fetich. Such talk is cheap and dear at its low price. The truth is people are in no danger of worshipping the Bible and they are in deadly peril of failing in reverence toward it. That is the sin of our day, which is to be charged with loss of religious might in many churches and, indeed, in all. We have been too eager to be broad and we have found we were as Samson when his locks were shorn.—*Bishop Quayle.*

OUR THREE PILLOWS.

A dying believer many years ago, when asked by his pastor, "How are you, sir?" said: "My head is resting very sweetly on three pillows—infinite love, infinite wisdom and infinite power." The thought came to me that it is the same hand that makes the believer's bed now, and upon the same pillows may rest the weary head now as when the man of God wrote that the Lord would "make all his bed in sickness."

Infinite love will withhold no good thing from the trusting soul. It would bestow more than we can ask or think. There may be vagueness to our minds in the expression "infinite love," but we can look for nothing less, we can employ no narrower terms, in dealing with God.

In the next place, we are to remind ourselves that infinite wisdom plans for all that infinite love desires in our behalf. The wisdom of God—the words suggest a breadth of meaning beyond description in human speech.

In the third place, we may call to mind the fact that infinite power can bring to pass all that infinite love desires and all that infinite wisdom plans in behalf of the trusting soul.

These are the three pillows: The love that abides and abounds, the wisdom that never fails, the power that saves to the uttermost. On these three pillows ye may rest your heads, all ye that suffer. Your needs may be great, but the resources of your Comforter are sufficient, being infinite in their extent and eternal in their duration.—*Bishop O. P. Fitzgerald.*

HISTORY WITH A PURPOSE.

A great deal of what passes for "historical criticism" is simply pessimism and infidelity. The *New York Evening Post* says:

"Radical thought some time ago came into possession of a new pocket knife. It is called 'the economic interpretation of history,' and the havoc it has wrought among fine old parlor furniture is a caution."

The *New York Witness* says:

"Writers of the same class as those who have tried to prove their own cleverness by slurring the Bible are constantly inventing some new attack upon historical statements."

There are two ways of writing history. One is to chronicle events just as they occur. The other is to pick out and classify and invent or discredit events in the interest of the critic's theories or desires. Heinrich von Treitschke, the leading historian of the last generation in Germany, said of himself: "The patriot in me is stronger than the professor." He said it was his purpose "through history to work politics."

Some alleged historical critics remodel history, and even the Word of God, in the

interest of political and philosophical theories or fads. There is a true and useful historical criticism, but much that goes by the name is dishonest and destructive infidelity.—*The Herald and Presbyter.*

AUTHORITY OF THE BIBLE.

Some people say that only those parts of the Bible are authoritative which appeal to our moral consciousness. They thus leave it to individuals to accept or deny the divine authority of the Scriptures. Concerning this matter, *The Watchman Examiner* contains a timely editorial. To quote:

"It is needless to say that such a view of the Bible seems to us utterly inadequate and unphilosophical. If that were all, the Bible would long since have ceased to exert its unique influence upon the hearts of men. It would have become, like the 'sacred books' of the ethnic religions, a prized literary treasure, but not a regulative power in the spiritual life of humanity. That it has not thus lost its vitality, but is today a living, mighty, persuasive force, taking hold upon men's consciences with marvelous strength and tenacity, overpowering the stubbornest resistance, and compelling acknowledgement of its authority is one of the many and striking proofs of its superhuman origin. The Bible is authoritative to us whether it 'finds' us or not. Its authority is external to our consciousness. It is the one Book in all the world that manifestly, to the comprehension of every one who will open his eyes to see, brings a divine message to the soul of man. It is daylight truth that whoever receives the teachings concerning God and Jesus Christ and the great salvation, undergoes a conscious moral and spiritual transformation that no good 'resolution,' no purpose of reformation, ever accomplished in any human soul. In other words, it is because the Bible reveals man's moral sickness, and the perfect remedy therefor in the atonement wrought by Jesus Christ, and because its rules of moral conduct when obeyed in loving conformity to the will of Christ, build up perfect character, that it is seen to be God's Book, and hence an authoritative Book."

"BAPTISTS CANNOT BE UNITARIANS."

It is said of Rev. Dr. A. H. Strong, recently president of the Rochester Seminary, that, being asked what are the essential principles upon which Baptist churches are organized and maintained, and whose denial should prevent any church from calling itself Baptist, replied as follows:

"1. The unity, sufficiency and sole authority of scripture as the rule both of doctrine and polity. 2. Credible evidence of regeneration and conversion as prerequisite to church membership. 3. Immersion only as answering Christ's command of baptism and to the smybolic meaning of the ordinance. 4. The order of the ordinances, baptism and the Lord's supper, as of divine appointment, as well as the ordinances themselves. 5. The right of each member of the church to a voice in its government and discipline. 6. Each church, while holding fellowship with other churches, solely responsible to Christ. 7. The freedom of the individual conscience, and the total independence of church and State. I ought to add, however, that the duty of every believer to be baptized on professon of his faith implies his previous acceptance of Christ's deity and atonement. Baptism 'into the name of the Father, and of the Son, and of the Holy Spirit' can not imply supreme allegiance to the Father and only subordinate allegiance to Jesus Christ. Baptists can not be Unitarians, and Unitarians can not be Baptists. Baptism is the outward sign of a previous spiritual union, by faith, with the Christ who died for our sins and rose again for our justification."

Note that sentence: "Baptists cannot be Unitarians, and Unitarians can not be Baptists." And yet there are not a few among us, and some of them are teachers in our theological schools, who, whether they recognize the truth or not, are practically Unitarians, and are teaching Unitarianism to their pupils; and the pupils are teaching them to the churches.—*The Journal and Messenger.*

The Bible is the most important book in all the world for the lawyer, the judge or the law-maker, for it defines clearly the principles that underlie all equity and justice. It is the most valuable book to the business man for it sets before him the wisest course to pursue in business matters, and also teaches him the fundamental principles that should control all our business relationships.—*Christian Observer.*

Free Premium to every new subscriber to the BIBLE CHAMPION. "Constructive Studies in Matthew," by Dr. Daniel S. Gregory, formerly Secretary of the Bible League. 168 pages. Very valuable. Only one thousand left. One Dollar for the year and the Premium.

EDITOR'S WHAT NOT

BOSTON AND HARVARD.

An editorial in *Zion's Herald,* March 10, 1915, entitled "Greatly to be Regretted," announced that graduate students of the Boston University School of Theology, who are seniors, may with the approval of both faculties attend two courses in Harvard Divinity School, which shall count as a part of their regular work.

We wrote to Dean L. J. Birney asking for information that we might discuss the matter intelligently and be fair and just to all concerned.

A letter of reply came promptly, from which with the consent of the Dean we make the following quotation:

"I appreciate greatly the spirit which prompts you to ask for verification and explanation before making editorial comment. These are the facts: Harvard in her under graduate college department, has some truly great courses in History, Literature, Economics,—Semitic languages, as Arabic and Syraic,—and two or three of the courses in philosophy, which are very strong. No courses on the same phases of these subjects are offered in Boston University. They will be of great value in the intellectual equipment of our men. Harvard has, at our request, granted us the privilege of sending men of the senior and post graduate classes to take these courses. The only way these can be secured without tuition however, is just as the Theologs in their own Divinity School secure access to them—by applying through the Divinity School. No such arrangement as Andover has effected is thought of or desired. We do not need courses in their Divinity School. Moreover, the courses in Harvard are to be selected, by the consent and counsel of our own faculty. I am very much more concerned in keeping our men sound in the faith and vital in life than any one else can be, for I am immediately responsible for them, but I fail to see how opening to them some of the greatest courses given on the continent on the above subjects can endanger that sacred trust.

"Should you write or speak on this theme, I will be grateful if you will state clearly our real purpose and aim, and the exact facts as to what has been done."

A POPULAR ENDOWMENT.

The interest in the work of the Bible League is steadily growing and is very encouraging. A number of friends have urged that some plan be formulated to offer to the friends of the Bible League, to provide campaign funds. We offer the following for consideration and suggestion:

1. A contributor of $5 annually, in effect, endows the League with $100 at 5 per cent. If 250 would do this it would be equivalent to an endowment of $25,000, producing annually $1,250.

2. A contributor of $10 annually, in effect, endows the League with $200 at 5 per cent. If 100 would do this it would be equivalent to an endowment of $20,000, producing annually $1,000.

3. A contributor of $15 annually, in effect, endows the League with $300 at 5 per cent. If 50 would do this, it would be equivalent to an endowment of $15,000, producing annually $750.

4. A contributor of $20 annually, in effect, endows the League with $400 at 5 per cent. 50 who would do this would be equivalent to an endowment of $20,000, producing annually $1,000.

5. A contributor of $25 annually, in effect, endows the League with $500 at 5 per cent. 50 who would do this would be equivalent to an endowment of $25,000, producing annually $1,250.

If we could carry out the above plan, we would have 500 contributing from $5 to $25 annually, and equivalent to an endowment of $104,000, producing annually $5,200.

The 500 patrons asked for by this plan could pay annually; if more convenient, those contributing over $5, could pay $5 at such intervals as they pleased, specifying the month of payment. This would enable us to distribute our income through-

out the year so as to meet the current expenses as they appear.

The generous givers in larger amounts, without whom the League would not have started and could not continue, we are sure would continue their support as in the past.

DOUBLE UP.

The Financial Plan given above will secure, annually, $5,200 from 500 patrons. In addition, we suggest that the present subscription list of 2,500 be doubled. This would give us $5,000 income from 5,000 subscribers. That means we must *double up*. Every new subscriber will receive as a free premium the 50 cent book announced elsewhere. Every old subscriber who will send two new subscribers will receive the same free Premium Book; for four new subscribers, they will have their own subscription advanced one year. It will require but little effort for each subscriber to get two new ones. This will more than *double up*.

If we can carry out these two plans, our Continent-wide Campaign can be pushed strenuously everywhere. May we not count upon a general movement for new subscribers by all our old subscribers? Let each one send a list of names of Pastors, S. S. Superintendents, and other prominent Laymen, of all denominations in their community. A sample copy of THE BIBLE CHAMPION will be sent to them at once.

THE CAMPAIGN.

We solicited names and addresses of Ministers and Laymen of any or all denominations to whom we might send sample copies of THE BIBLE CHAMPION. Over two thousand names have been received. They are coming, in nearly every mail. We need aid for postage. Any who desire to help sow THE BIBLE CHAMPION are solicited to send in a small contribution.

We desire to keep the *label* in mind always. It is our only safeguard against error. Typographical errors, in spelling of names, in initials, in addresses, in date, interfere with prompt and proper sending of the magazine. You can keep us straight by dropping a postal card when you detect an error.

If all subscriptions can be brought to 1915, any month, it gets us nearer together, aids in the management of the office work, and *provides sinews of war for our campaign*. No one must discontinue because of the conditions of the times. Write the Editor frankly. He has a way to help you along without burdening you.

The organization of Local Leagues is the next move. As soon as we have ten members in a town or city, we will get together. The friends of the Bible are ten to one, compared with its enemies. We have it in our power to put an end to the disgrace of a *Christian Assault* upon God's Word. Public sentiment has no mercy for traitors. Treason in Religion is shocking even to the irreligious. We have but to call attention to the false apostle or teacher and the people will do the rest. A local Bible League, however small, can become the agent of publicity, which every traitor dreads. It defeats his treasonable schemes.

ACEPHALIC CRITICS.

The first School of Assailants of the Scriptures were Pagans. They spoke and wrote in defence of their religion. The Leaders were Anakims. They were without a superior in their day, or any day, for ability, ingenuity, skill, and power. Their arguments are the stock in trade of their successors to-day. The Encyclopedia Britannica, Vol. v. page 295, says:

"In the *True Discourse*, Celsus (150-180) shows great philosophical and critical powers. He takes note of almost every objection which has been brought against Christianity, and his position is substantially that which is assumed by the scientific opponents of Christianity in the present day. . . . He rejects the miraculous birth of Jesus. Mary was divorced from her husband, and wandering about fell in with a Roman soldier, Panthera, who was the father of Jesus."

Celsus was the inventor of the vile slander that is now taught in some Evangelical (?) Schools, boasted of by Candidates for the Evangelical Ministry, and advocated by Pastors of great Evangelical Churches, like Aked and others. *The Century* as we show in Our Library Table, has soiled its

pages by saying of the Mother of Jesus what it dares not say of the Mother, Wife or Daughter of the President—or any woman of decent character, high or low in social rank. Why did it have Schoonmaker sign the nasty story? Why did it not have the courage to credit Celsus with it and quote him literally?

The second School of Assailants were infidels. They borrowed their arguments from the dead Anakims and conducted a savage campaign of falsehood, and abuse, inspired by hatred. Their real inspiration was *a favorite sin,* that the Word of God scathingly portrayed, denounced and penalized. Nobody took the Infidels seriously. They did not take each other seriously. They never dared be honest with themselves, when others were near, *save when dying.*

The third School of Assailants, were *Scholars,*(?) and were nearly all professed adherents of the Evangelical faith. Many were Clergymen who had been inducted into the Christian Ministry, with all the solemnity and sanctity of being sworn to maintain and teach the Evangelical Doctrines. They were obsessed with a limitless pride, claiming to be of a finer clay than ordinary mortals, and demanded acceptance of their proclamations as established when published. The chief argument was *"I myself have said it."* They, like the second School, were great borrowers, but rarely gave credit to the original authors. Much, if not most of their output was labeled *Modern,* and copyrighted as original. They tried to be as zealous as the Pagans, as insolent and abusive as the Infidels, although, largely by innuendo or insinuation. They were found to be as unreliable, untruthful, and dishonest as their predecessors of either School.

When the text stood in the way of their theory, it was got rid of by interpolation, excision or interpretation. Without reverence or a scruple of honor, they mutilated right and left—not even sparing from their profane touch the Words of the Son of God. No one familiar with their methods took one of them seriously. They did not take each other seriously; no two were alike in much of anything, save a desire to discredit the Word of God.

A fourth School of Assailants is just "a bornin'." It is nameless. The Standard Dictionary defines ACEPHALIC, Polit. & Eccl. "Having or recognizing no leader or ruler." This is near enough. We have named the fourth School, *Acephalic Critics.* That will do while they last. Whatever their proclaimed purpose may be, it is safe to believe, all have one distinct object, ever before them. It was said recently in the *New York Sun* quoting from an interview:

"The Reformation started by Luther, protested against an 'infallible book,' which had been called the 'Paper Pope' of Protestantism. The higher criticism is doing for the 'infallible book,' just what earlier reformers did for the 'Infallible Church,' and the one task is as important as the other."

As great an evil as the "infallible Church," is the "infallible Book." To dethrone the "Paper Pope" of Protestantism is the chief aim and object of *Acephalic Critics.* Like all their predecessors they borrow without credit: falsify and mutilate the text of the Scriptures to make it fit their theory: all the while boasting of their love for the Word of God and their devotion to the Church of God.

It is impossible to state in a few words, their method or the basis of their crusade. They seek to dethrone the "Paper Pope," because they have something superior. They need no written Revelation, *they have a private wire.* Their religion is not based upon a Book; they find its source within their own consciousness. God personally reveals His truth to them, therefore there can be no mistake in accepting their teachings. What forbids credence of their claim is, they do not disdain the aid of Celsus, Porphyry, Astruc, Hume, Voltaire, Paine and Ingersoll. The "hot stuff" of the Anakims, after being filtered, sterilized, diluted and scented becomes an insipid mess. After one meal, *no one cries for it.*

The President of the United States is a famous Preacher. We are indebted to the

New York Sun for a brief abstract of a recent Sermon by him. He has diagnosed the disease accurately. It is *Sublime Ego,* vulgarly known as "The Big Head." As he has shown, it is really the parent of all moral diseases! It is not incurable. There is hope for the victim. He has only to vacate the Divine throne, and spend a little time in prayer in the "inquiry room," or at the "anxious seat," or "mourner's bench," of any old-fashioned, red-hot revival. He will receive a *clean heart and level head.* His conversion will be known to all men for it will not be "done in a corner." He will "quit his meanness."

President Wilson's Sermon.

WASHINGTON, Jan. 26.—In speaking before the Young Men's Christian Association here to-day President Wilson had this to say in regard to egotism:

"My father used to tell me that the old casuists, the old students of conscience, used to maintain that all sin was reducible to egotism, that an egotist makes himself the centre of the universe.

"If you make yourself the centre of the universe all your perspective is skewed. There is only one moral centre of the universe, and that is God. If you get into right relations with Him then you have your right perspective and your right relation and your right size, but if you make everything related to yourself, you have the wrong size, at any rate in your own estimation, and the whole thing is so out of drawing that nobody would recognize the picture as you draw it of yourself.

"We do not judge a merchant by his written contract. We judge him by his character; that is the best guarantee of that contract, and we do not willingly enter into contractual relations with him unless we have got the moral bond that we know exists in his integrity. After all, your final test is a spiritual test, whether you want to use that handsome word or not. You are judging the spirit of the man, what is behind his eyes, what is implied in his words, what is illustrated in his conduct.

"I have long ago received with amiability, I hope, the professions of all sorts and conditions of men, but after I have heard their professions I wait patiently to see their performance and I do not pass any judgment until that performance.

"As a witty man said: 'If you wish men to consider you witty, I must really trouble you to make a joke.' So if a man wishes me to consider him loyal, for example, I must really trouble him to show his quality when he is put to the test. And if he cannot show his quality when put to the test I may not say anything the next time he comes around and professes his loyalty, but I will do a lot of thinking. I wonder within my own head if he really thinks that I am deceived, if he really thinks I am as innocent as I look."

PROMISE OR PERFORMANCE.

Dr. Wm. T. Manning, Rector of Trinity Episcopal Church (New York), criticised the published sermon of an Episcopal Clergyman of this city, touching divorce, intimating that the Clergyman was false to his vows. He said:

"This is not merely a question of canons. The Prayer Book says, 'Till death us do part,' 'those whom God hath joined let no man put asunder.' The Episcopal Church quite rightly allows large liberty of speech. She trusts her clergy to be loyal to the principles for which she stands and which they have sworn to teach and uphold as long as they hold her commission and officially represent her.

"But if any clergyman should so abuse his liberty as to make the statements contained in the article it would be incumbent on the authorities of the Church to take some action unless they should feel that the utterances were too manifestly irresponsible to deserve attention."

The President in his sermon, above, said:

"We do not judge a merchant by his written contract. We judge him by his character; that is the best guarantee of that contract, and we do not willingly enter into contractual relations with him unless we have got the moral bond that we know exists in his integrity."

"I have long ago received with amiability, I hope, the professions of all sorts and conditions of men, but after I have heard their professions I wait patiently to see their performance, and I do not pass any Judgment until that performance."

These two paragraphs mark a great advance. Two eminent preachers assert as an established principle of ethics that character is revealed by "performance," and not by "profession;" Dr. Manning applies the principle to the clergy. He says of his Church:

"She trusts her clergy to be loyal to the principles for which she stands and which *they have sworn to teach and uphold as long as they hold her commission and officially represent her.*" (Italics ours.)

No one doubts that if the Clergyman is held strictly to the law of honor which men of the world universally accept, the scandal, shame and disgrace of Modernism would soon become the memory of a hideous night-mare dream. Treason within the church would become war without, which nobody dreads. The war at the worst would be a "tempest in a tea-pot." Few critics would give up "a fat wage" to have a free mind.

The *New York Sun* in an editorial commenting on this sermon, labeled the Preacher "The Priest of 'Highball Marriages.'" It asks this question: "Why does the Rev. Percy Stickney Grant, B. A., B.D., S. F. D., stay in a church and draw a fat wage from a church which holds an ancient and ignoble notion about marriage as a sacramental and indissoluble bond?" The same question would be just as fitting if it named another "ignoble notion," the "Paper Pope."

A Methodist Sunday School Superintendent asks, "What does Methodism teach about Depravity?"

He calls our attention to an article in the Sunday School Journal, February, 1915. Rev. Edward S. Lewis, D.D., Assistant Editor of S. S. Publications is the author. The topic is "Teaching Points and Illustrations." In this article on the Lesson for February 14, the Editor says:

"We Methodists do not believe in any depravity at all. This is a very strong term, and it seems to us that it is inconsistent with the character of a good God to create any beings that are depraved. Even the disposition toward sin that we find in our unregenerate hearts is a totally different thing from willful transgression of the law of God, and it seems to us to be at once heartless and unreasonable to put upon a helpless little child an onus of blame and a stigma of guilt that he is in no way responsible for. Most of us believe that a child ought to be dealt with in all charity; all of us ought to be willing to give him justice, and not to insist upon his condemnation for anything whatever that cannot be proved against him."

The Seventh Article of Religion in the Methodist Discipline, page 23 is:

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

The Articles of Religion cannot be changed. Every member seeking admission to the Church is asked:

"Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?"

The candidate answers, "I do." Every candidate for the Ministry is asked, "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?"

He answers, "I do believe them." He also pledges himself to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word."

It would seem as if Methodism had done everything possible to exclude from the Church and Congregation, doctrines not in harmony with the Articles of Religion. Among the loop-holes that seem about to open is the Sunday School teaching. This is the most dangerous of all. It is poisoning the spring at its source. Heroic remedies should be adopted at the very beginning to put a final end to the false teaching which threatens the future life and power of the Church. A very simple method would be a postal card shower of remonstrance and rebuke to the offender. If this failed, completely cutting out all the offensive literature would be sure to win.

THE LIBRARY TABLE.

HAS THE CHURCH COLLAPSED?

The Century, February, has an article by Edwin Davies Schoonmaker, occupying its chief place, asking this question. The writer is announced as the author of "The Saxons," "The Americans," etc. This may establish his literary standing. We would like to know his religious standing. Is he a Mohammedan, a Mormon, an Eddyite, a Russellite, or an Ingersollite? If he is either, we are not interested to answer his question. His wish is father to the thought. To locate him, we will quote him.

"When the Rheims Cathedral was bombarded, a cry went up from enlightened lands that a work of art had been destroyed. Here was the most complete indictment of the Church that was ever made. For what could be more painful to an institution that had once been a power in the world, than to be utterly forgotten? A century ago this proof of the vitality of the Church would not have been lacking. Amid the general indignation, even the clergy seem to have forgotten that it is a house of God that has suffered disaster. It has ceased to be incongruous one day to pray to Jehovah for success for the German guns and the next day to turn those guns upon a cathedral. The sigh of the world is only that a work of art has been destroyed. The beauty of the nave has outlasted the religion of the altar. Apollo has triumphed over Christ."

We have quoted thus fully from the opening to show that the writer has misstated his topic; it should have read "The Church Has Collapsed." We now know his school. They render the verdict and then hunt for the evidence. If they can't find it, they make it.

1. "A cry went up that a work of art had been destroyed." It was not art, but religion that protested everywhere, in every land. Catholicism, from the Pope to the humblest member, were horror stricken at the sacrilege. Protestantism was no less indignant and outraged. Every art gallery and museum in the world might have been bombarded and destroyed and it would not have aroused a tithe of the indignant denunciation that would have been heard over the deliberate destruction by the children of God of a single Church of God, however small and humble.

2. "The clergy seem to have forgotten that a house of God has suffered disaster." Not a clergyman in the world of any faith has forgotten or ever will forget.

3. "The beauty of the nave has outlived the religion of the altar. Apollo has triumphed over Christ."

The beauty of the nave was only an adornment of the altar. The nave is in ruins—the altar remains, and worship; neither has ceased, nor ever will cease. If Apollo has triumphed over Christ, where are his altars, his temples, his worshippers?

How long must we have this pseudo-scholarship flaunt its sneer and jeer in our faces in a Christian land, which but for the Church of God and the Word of God would be in pagan darkness and wickedness?

We have found that the writer cannot be trusted to state truthfully even the events of current history with which all well-informed men are familiar. We need not expect any greater accuracy in reference to past history.

"Marcus Aurelius, though a Roman emperor, was by nature a full brother of the Nazarene."

The Encyclopedia Britannica says: "The evidence is overwhelmingly to the effect that not only were there severe persecutions of Christians, in which men like Polycarp and Justin perished, but that the foundation of these persecutions was certain rescripts or constitutions issued by Aurelius, as supplementary to the milder decrees of his predecessors. His action, as John Stuart Mill puts it, was 'one of the most tragical acts in all history.'

"The excuse offered for the persecution of the Christians is that the Church was active in politics and was furthering a movement for the overthrow of the Roman State."

Nero, the imperial incendiary who fiddled while Rome burned, charged the Christians with *his* crime and persecuted them with devilish atrocity. We find that Aurelius was not a "full brother to the Nazarene," but of Nero, and Pilate who murdered Jesus.

If history past and current cannot be repeated with fairness and truth, what may the Bible expect?

"Always when Jesus speaks of Himself it is as the son of man." It is not a typographical error that "The Son of man" is called the son of man, but as an argument or a sneer. "Never does He arrogate to Himself that which He denies in quality to other men."

Jesus said, "Which of you convinceth me of sin?" (John viii. 46).

Jesus said, "That ye may know the Son of man hath power to forgive sins . . . I say unto thee, Arise, and take up thy couch and go into thine house." "Blasphemer!" the scribes said within themselves. (Matt. ix. 3.)

"The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

"Then the high priest rent his clothes saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy." (Matt. xxvi. 63-65.)

Jesus claimed to be sinless; to be able to forgive sins; that He was the Messiah, and would be seen "sitting on the right hand of power and coming in the clouds of heaven."

"Never does He arrogate to Himself that which He denies in quality to other men."

Did He ever assert that other men possessed in quality that which He claimed for Himself in these three instances and many others like them? What folly to ask?

We will go a step further and see if we can hear the truth about the Apostles.

"The giving of the keys to Peter is such a reflection upon the insight of Jesus that we are inclined to regard the whole story as a forgery." Imagine Schoonmaker "reflecting upon the insight" of *his Maker!* "It is of Peter, that the story is told how, forgetful of a similar weakness in his own nature and of Christ's gentleness toward this failing, he struck Annanias and Sapphira dead for lying."

We always supposed that Peter, the fisherman, was a man of mighty muscle developed in battling with his clumsy boat and the storms that swept the Galilean Sea. But to strike Annanias and Sapphira dead, both,—*with fist?* or did he have handy the sword with which he cut off Malchus' ear? A skilled literary man should be able to invent a plausible lie if "need to desperation driveth," and not disgust even those "who love the lie" by such grossness as to seem the mouthings of a clown.

It was this same Peter, who facing a vast multitude in Jerusalem on the day of Pentecost, had the courage to declare that "ye have taken and by wicked hands have crucified and slain, Jesus of Nazareth, a man approved of God among you, by miracles and signs which God did by Him in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts ii. 22, 23.)

In these modern days infidelity has sung its swan song at the bier of Ingersoll and turned its work over to a parody of Christianity, composed of a handful of degenerate disciples who have betrayed their Lord, and delight in nothing so much as defaming his name and deriding his work. How Peter would have been delighted to have a chance to talk face to face with the Modernists of the 20th century. Could he have more truthfully described them and their purposes, if he had met them face to face in his day, than he did in his second epistle, second chapter? The first verse says:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction."

Read the whole chapter and it will be

found up-to-date and a portrait true to life. The last verse would indicate that Billy Sunday could sit at the feet of Peter and learn such slang and invective as his most ardent imagination has not yet exploited.

"But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

We will see if Paul fares any better than Peter.

"Saul was by birth a Hebrew, by adoption a Roman."

"The chief captain said to Paul, Art thou a Roman? And he said yea." The captain answered, "With a great sum obtained I this citizenship. Paul said, But I am a Roman born." (R. V., Acts, 27, 28.)

It must be a terrible affliction to have such a fixed habit as to have to avoid the truth even when nothing is to be gained by so doing. If the author cannot be trusted to quote Paul's words about his own birth, why should we believe him when he informs us that Paul was the father of modern Christianity?

"Who does not see that modern Christianity is a philosophy, that that thing, which in the hands of Jesus, was religion, a thing to be lived, became in the hands of Paul, a thing to be believed, a creed?"

Of course everybody will *bite*. "We all see just what you see." It is really too comical to get hot over. Laugh as you recall the quip of Rabelais, "By robbing Peter, he paid Paul, he kept the moon from the wolves, and was ready to catch larks if ever the heavens should fall."

We have reserved for the last, the treatment of Christ. What cunning art it was to place a full-page portrait of Christ, to face the article containing this paragraph:

"The claim which the church has made and the emphasis she has since laid upon this claim, that Jesus is the son of God in a way wholly different from that in which an elder brother is, along with his younger brothers, a son of the same father, is Romanism pure and simple, and was undoubtedly invented, and has since been adroitly insisted upon for the same purpose as that for which a similar claim was made for the Caesars, to overawe and thus lay the foundation for outer authority. . . . All those splendid superstitions with which they had surrounded the birth of Romulus are draped around the crib of the man of Nazareth. As in the former case, the human father is gotten rid of to make room for Mars; in the latter the same thing is done to make room for Jehovah."

With what insolent audacity he ignores the Apostles' Creed! If he could take a spare moment and observe "Go to Church Sunday" once, he would learn the attitude of the Church Universal toward the Virgin Birth. In any Christian Church, of any creed, in any land, he would have an opportunity to recite with the worshippers the Creed of Christianity, or be reminded of it.

"I believe in God the Father Almighty, Maker of heaven and earth; And in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

"I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

He repeats the obscene invention of the Pagan enemy of the Christian Church with all the assurance of a teacher of history speaking to his pupils. "Undoubtedly invented!" "Adroitly insisted upon!" He is characterizing the declaration of the Word of God as written by Matthew and Luke. This has been accepted as true by the Christian Church for two thousand years. No evidence is offered to prove that the Holy Spirit inspired the Apostles to record a lie about the Son of God. No evidence is offered to prove that the Church of God has believed a lie, has taught a lie, and today as ever, proclaims as the foundation of its faith what this slanderer calls a lie.

Dismissing the travesty for a moment, imagine any sane mind suggesting that the Apostle who in his self-abasement declared, "I am the least of the apostles, that am not meet to be called an apostle because I

persecuted the church of God"; who called himself "the slave" of Jesus Christ; who declared "Christ sent me not to baptize but to preach the gospel; not in wisdom of words, lest the cross of Christ should be made void"; that he should "instead of the clear perception of the spirit substitute ratiocination; instead of conscience, there was to be intellect; instead of love and the unity of love, there was to be disputation and a calling of names." In fact, that Paul "was to intellectualize primitive Christianity by making abstruse and difficult of comprehension that simple thing which the most childlike can understand. He was to open the gates of controversy and casuistry. The church had but to go straight to the sword that was waiting for her and to enter upon that campaign against heresy which was to complete the monstrous perversion." It is a great relief to learn that, notwithstanding all this, the author has "no intention of reflecting upon the integrity of Peter and Paul."

Few people care what Schoonmaker says of Paul; many would pay a round sum to hear or read what Paul thought of Schoonmaker. He might elaborate a bit his remark to Elymas, the sorcerer:

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts xiii. 10.)

What makes this outburst savor of the ravings of lunacy is the fact which any well informed lawyer knows is a fundamental principle in law approved in every civilized land and has been for centuries.

Judge Greenleaf declared that the Scriptures were an ancient writing, that needed nothing to prove its truthfulness but its own contents. The Books are a deposition. To mutilate or pervert a deposition is a criminal offense. To do it in court under oath is to commit perjury and invite stern and heavy penalty.

Whenever a literary man, competent to write history, deliberately mutilates the Holy Scriptures, defames its characters, and perverts their teachings, he can escape the moral penalty of perjury only by pleading crass ignorance or wild lunacy.

If the author were to repeat a lie about a good, *living* woman in the hearing of her father, brother, husband or son, similar to that about the Holy Virgin, he would cease worrying about the collapse of the Church. His *own* "collapse" from the argument "straight from the shoulder" would occupy both his mind and body for some time to the exclusion of all else.

We have ceased to care who Schoonmaker is. We know that he has exploited in a great magazine a vile scandal about the holy woman who sang The Magnificat. He would not dare repeat it in the lowest saloon in the land. Some Catholic, without even the pretense of piety, but rejoicing in a virile arm, might overhear, and on the spot avenge the Holy Virgin, whom, despite his degradation, he still reveres as *the Mother of God.*

The Century has a proud record and enjoys a lofty position in the world of letters. It has affixed a stigma of shame and disgrace upon its name that will not soon be forgotten. It has grossly insulted all Christians, Catholic and Protestant. Its first duty ought to be to appeal to the Health Department to fumigate the whole establishment from top to bottom.

The unfairness and dishonesty of this article is fully equal to its indecency and untruthfulness. There is not a word intimating that there is anything supernatural in the Church, or its founder. The Church is the world's greatest miracle. It was never so strong or so dominant in every field of endeavor and achievement as today. All sane minds regard and revere it as the source of law and order, of culture and refinement, of morals and religion. Take it out of New York, and with it all that it has created or inspired, and no decent man or woman could remain over night. Take it out of America, and hell would break loose on the instant everywhere.

When we recall that *The Century* is published in a land of 98,000,000 inhabitants, of whom 38,000,000 are communicants of some kind of a Christian Church; and when we are reminded of the fact that to carry on the work of this institution whose

death is such "an ancient fact" that its very existence is "utterly forgotten," costs annually, *billions;* this leading article sounds like a joke from Matteawan.

The only answer we need to make is to recall the apocryphal story of the Jew and his son who crossed the ocean. When midway across, a great storm tossed the ship about as if it were a cork. The son, greatly excited, asked; "Father, do you think the ship will sink?" The father, calm and cool, replied: "What is that to us? We don't own her."

The author need not be over-anxious about the Collapse of the Church. *He does not belong to her.*

OUR LIBRARY FUND.

The Friend of the League who gave $50 to send the CHAMPION to libraries and reading rooms of colleges, universities and Y. M. C. A.'s, builded better than she knew. Her check has already been more than doubled. We are sending the CHAMPION to over one hundred reading rooms. We believe at the rate pledges are coming in, we will send double the number very soon. What a magnificent thing if we can get our magazine into all reading rooms of universities and colleges in the land. The young people who are endangered by the literature that questions or discredits the authority of the Bible as the Word of God, do not know where to turn to find the evidence of their parents' faith. The CHAMPION will point the way. All special moneys sent in aid of the general cause, without specifying particulars, will be used to swell the Library Fund.

THE BIBLIOTHECA SACRA.

The Bibliotheca Sacra is to be congratulated upon its long and brilliant career. It has no superior in the character of the subjects treated, and for the intellectual ability and literary rank of its contributors. The editor, G. Frederick Wright, LL.D., alone, is enough to make the Quarterly one of the foremost leaders of the world in the realm which has commanded the interest and labor of his whole life. THE BIBLE CHAMPION is not only highly honored, but greatly favored in entering upon its work under the new name and under the direction of its new Board of Directors in being associated with *The Bibliotheca Sacra.* All new subscribers to *The Bibliotheca Sacra* may secure both magazines for one year for $3.00. This should be paid in advance and sent to THE BIBLE CHAMPION.

We have received a copy of THE BIBLE CHAMPION, edited by Jay Benson Hamilton, D.D., and published by Bible League of North America, 317 East 118th street, N. Y., price 10 cents a copy , or $1.00 a year, monthly. We are very much gratified with the centents of this number—it is what its name implies, a champion of Bible teaching, standing for the truth of the grand old Book in defiance of what the critics and infidels may say. We commend it to our readers as a strong publication, for it is needed in many of our American homes to fight the enemy of the truth of all righteousness, and in doing so to hold aloft the banner of the Word of God. We wish for it many readers among our people.—*The Herald of Gospel Liberty.*

The Wise Man counsels:

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccle. xi., 6.

We have obeyed. Over *three thousand* sample copies of THE BIBLE CHAMPION and *two thousand* letters have been sown. And the lists of names continue to come in. Each subscriber is urged to secure for us picked names of Pastors, S. S. Superintendents, and leading laymen, *in sympathy with us,* to whom we may send our literature and a letter. The next step is a local Bible League, in every city and town we reach.

Free Premium to every new subscriber to the BIBLE CHAMPION. "Constructive Studies in Matthew," by Dr. Daniel S. Gregory, formerly Secretary of The Bible League. 168 pages. Very valuable. Only one thousand left. One Dollar for the year and the Premium.

Miracle and Science

Bible Miracles Examined by the Methods, Rules and Tests of the Science of Jurisprudence as Administered To-Day in Courts of Justice

By Francis J. Lamb, Attorney and Counsellor at Law

$1.50, net; Postpaid, $1.62. Cloth, 12mo, 350 Pages

"The work is severely logical, and has the merit throughout of a firm grasp of the science of evidence, and also of the great underlying reasons for the facts of miraculous interventions, and for the infinite necessities for the great redemptive revelations. The careful reader of Mr. Lamb's book will probably lay it down with the conviction that, if the facts recorded in the Bible concerning miraculous interventions are not proved, then nothing can be proved by evidence.—*Ex-President Edward H. Merrell, D.D., LL.D.*

"Your Treatment of the Resurrection of Christ closes the discussion for any one with an open mind. . . . Your discussion of the case of that monarch (Pharaoh) throws light upon it. Your study has been most painstaking and thorough and *vindicates the Scripture in a splendid way. The vindication is all there in the Word, but it has been overlocked hitherto.* . . . . For an honest and sane man your book ought to settle all doubt as to the verity of miracles. . . . . God grant that your book may be widely read. It may stay the flood and rescue some souls now in peril."—*Prof. Joseph D. Wilson, D.D.*

Books by Harold M. Wiener, M.A., LL.B.

Barrister-at-Law, Lincoln's Inn, London

Essays in Pentateuchal Criticism

THE COUP DE GRÂCE TO THE WELLHAUSEN CRITICS

355 pages, 8vo., cloth. $1.50, *net*; postage, 12 cents

The Origin of the Pentateuch

A Comprehensive Answer to the Wellhausen Critics

150 pages, 8vo, paper
40 cents, postpaid

THE WELLHAUSEN CRITICS IN EXTREMIS

"The writer is a layman of highly trained mind in his own legal profession, to whom questions of law and evidence present a more familiar aspect than they do to the theologian: . . . . a man of large scholarly equipment, a skilled Hebraist, well versed in the critical literature of the day, English, Continental, and American, familiar as few are with Septuagint, Samaritan and other version lore, and capable of wielding a vigorous, argumentative pen."—Rev. Professor James Orr, D.D., in the *British Weekly*.

Address,

BIBLE LEAGUE, 317 EAST 118th ST. NEW YORK CITY

See page 192, for particulars of the $3.00 Club rate of THE BIBLE CHAMPION with the

BIBLIOTHECA SACRA

A RELIGIOUS AND SOCIOLOGICAL QUARTERLY

EDITOR

G. FREDERICK WRIGHT

ASSOCIATED WITH

JAMES LINDSAY, CHARLES F. TWING, A. A. BERLE, WILLIAM E. BARTON, HENRY A. STIMSON, HERBERT W. MAGOUN, AZARIAH S. ROOT, MELVIN G. KYLE, W. H. GRIFFITH THOMAS.

Never in all its history has the BIBLIOTHECA SACRA had a wider and abler set of contributors than it has at the present time. During the past year articles of great importance have appeared in it from the following eminent scholars: J. Dahse and E. F. König, of Germany; A. Troelstra, of Holland; J. S. Griffiths, J. Lindsay, G. Margoliouth, and H. M. Wiener, of Great Britain; E. M. Merrins, of China; S. C. Bartlett, of Japan; and W. H. G. Thomas, of Toronto (lately of Oxford). Among the American contributors should be mentioned Professors G. N. Boardman, of New York City, (lately of Chicago Theological Seminary); G. Campbell, of Dartmouth College; A. M. Haggard, of Drake University; H. M. Haydn, of Western Reserve University; A. C. Knudson and H. C. Sheldon, of Boston University; M. G. Kyle, of Xenia Theological Seminary; and L. B. Wolfenson, of Wisconsin University.

During the year 1913 Harold M. Wiener, Esq., continued his masterly defense of the Mosaic authorship of the Pentateuch, Professor A. A. Berle furnished a series of articles on "The Christian Church as a Social Instrument," and Dr. H. W. Magoun gave three papers on "A Layman's View of the Critical Theory."

Single Numbers, 75 cents **Yearly Subscriptions, $3.00**

THE BIBLE CHAMPION, 10 cents; Yearly Subscription $1.00

Address,

BIBLE LEAGUE, 317 EAST 118th ST. NEW YORK CITY